

THE GOSPEL OF JESUS

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THE GOSPEL OF JESUS

CRITICALLY RECONSTRUCTED
FROM THE EARLIEST SOURCES

BY

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TO
HENRY HERVEY BARBER D.D.
TEACHER FRIEND FATHER
EXPOUNDER AND EXEMPLAR
OF THE GOSPEL OF JESUS

INTRODUCTION

“Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.”

With these words a Christian writer of the end of the first century prefaced his version of the familiar gospel material, written to assist inquirers to more accurate knowledge of the work and word of Jesus. There were in existence a considerable number of written versions of the gospel, which this writer had carefully studied, but no one of which he found perfectly satisfactory. There was the brief manual of Mark, telling the story of Jesus simply and directly. There was a collection of Jesus' chief teachings and discourses; perhaps there were several such collections. We no

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longer know just how many or what documents were at this writer's disposal. But though each had its excellence, each was, he felt, in some measure deficient. They would serve him as sources, for he himself was not a first-hand witness of these matters; but by so using them he hoped to produce a version combining the advantages of all, and free from the defects of any.

The resultant work we know, and can by analysis discover the editor's literary methods. He used as his basis the work of Mark, the best narrative source available. Into Mark's story he inserted the material from the discourses, together with such material as he cared to use from his other documents. He added also, from the oral tradition, what a modern editor would call "material now first published." These various elements he combined, with what measure of literary skill he possessed, into a single unified account, making such omissions, additions, changes of wording and of order, and other original contributions as his conviction and understanding dictated. Thus he made what he believed to be the truest and most helpful version of the Christian message which had yet appeared, and was devoutly grateful that he might do something to bring the personality and the word of Jesus (which together made up "the gospel") nearer the apprehension of those who might read. This

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was apparently the usual procedure among those early Christians who wished to put the gospel into documentary form. The Gospel according to Luke has its parallel, so far as literary method is concerned, in the Gospel according to Matthew; in the second century Tatian does the same thing in his "Diatessaron," including now an additional source, the Gospel according to John.

There seems no reason why a similar method should not be followed in modern times. The present text is the result of an attempt to do, on the basis of the Synoptic Gospels, exactly what "Luke" or "Matthew" did on the basis of Mark and such other sources as were in their possession. The text of Mark and the other primitive documents is no more inviolable now than it was then. Editorial judgment in matters of omission, change of wording and of order, choice between differing presentations of the same material, and especially in discriminating between what is probably historic and what is probably legendary, has of necessity been freely exercised. The chief part of the more obviously legendary material is collected in an appendix. The text, therefore, offers what, in the editor's judgment, is the closest approximation to a definitely historical presentation of Jesus' work and word which can be constructed from our existing sources. No extra-canonical material has been added.

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The notes will indicate in some degree the considerations which governed editorial choice in particular instances, and furnish a brief commentary where such seems demanded. The editor is necessarily greatly indebted to a host of New Testament scholars who have sought to know the truth and make it known. He gratefully acknowledges this indebtedness, but for his final decisions he is alone responsible. The division of the material into sections very largely follows that of H. J. Holtzmann's *Hand-commentar* and Huck's *Synopse*. The English of the translation has been freely adapted from many sources, chiefly, of course, from the standard versions. But it has been revised and recast throughout in accordance with the plan of the work. The editor's especial thanks are due to Rev. William I. Lawrance and to Miss Florence Buck, for constant and valuable co-operation.

In our time its friends and foes alike are demanding of critical Bible-study, "What do you make of the gospel of Jesus, when your critical work is done?" Here is offered one student's answer to that question.

C. R. B.

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THE GOSPEL OF JESUS

CHAPTER I

THE BEGINNING OF THE GOSPEL OF JESUS THE MESSIAH

N the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod Antipas being tetrarch of Galilee, in the high-priesthood of Caiaphas, the word of God came unto John the son of Zacharias in the wilderness of Judæa. And he came into all the region round about the Jordan, crying, Repent, for the Kingdom of God is at hand. Even as it is written in Isaiah the prophet,

A voice of one crying in the wilderness,
Prepare ye the way of the Lord,
Make straight his paths.

And John was clothed with camel's hair, with a leathern girdle about his loins; and his food was locusts and wild honey. And he preached a baptism of repentance unto forgiveness of sins. And there went out unto him Jerusalem and all Judæa and all the region round about the Jordan, and they were baptized by him in the river

Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye brood of vipers, who warned you to flee from the wrath to come? Think not to say within yourselves, We have Abraham as our father, for I say unto you that God is able of these stones to raise up children unto Abraham. Therefore bring forth fruit worthy of repentance. Already the axe is laid at the root of the trees; every tree that bringeth not forth good fruit is cut down and thrown into the fire.

2. And the multitudes which were baptized inquired of John, saying, What then should we do? And he answered and said unto them, He that hath two tunics, let him share with him that hath none, and he that hath food, let him do likewise. And there came also tax-gatherers to be baptized, and they said unto him, Teacher, what should we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also questioned him, saying, And we, what should we do? And he said unto them, Take no man's goods by force, neither accuse any one falsely, and be content with your wages.

3. And in his preaching John proclaimed, saying, There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you in water, but he shall baptize you in holy spirit and in fire. His fan is in his hand, thor-

oughly to cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. And with many other such exhortations he preached the Message unto the people.

4. And it came to pass in those days that Jesus, being now about thirty years of age, came from Nazareth of Galilee and was baptized in the Jordan by John. And as he came up out of the water, praying, he saw the heavens rent asunder, and the Spirit descending upon him like a dove. And a Voice came to him out of the heavens,

Thou art my beloved son, in thee I am well pleased.

5. And straightway the Spirit drove him out into the wilderness. And he was in the wilderness forty days being tested by Satan; and he was among the wild beasts, and did eat nothing in those days. Then the tempter came and said unto him, If thou art the son of God, bid that these stones become bread. But he answered and said, It is written,

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil took him into the holy city; and he set him on the pinnacle of the temple, and said unto him, If thou art the son of God, cast thyself down, for it is written,

He shall give his angels charge concerning thee, and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written,
Thou shalt not make trial of the Lord thy God.

Again the devil took him unto an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan, for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil left him for a season, and behold, angels came and ministered unto him.

6. Now when he heard that John was arrested, Jesus returned in the power of the Spirit into Galilee, and leaving Nazareth he came and dwelt in Capernaum which is by the sea. From that time began Jesus to preach, saying, The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the Message. And a fame went out concerning him through all the region round about. And he was teaching in the synagogues, being glorified of all.

7. And as he passed along on a certain day by the sea of Galilee, Jesus saw Simon and Andrew his brother casting a net in the sea, for they were fishers. And he said unto them, Come ye after me, and I will make you to be-

come fishers of men. And straightway they left their nets and followed him. And going on a little further, he saw James the son of Zebedee and John his brother, who also were in a boat, with their father, mending their nets. And straightway he called them, and they left their father Zebedee in the boat with the hired servants, and went after him.

8. And Jesus came into Capernaum, and straightway on the Sabbath day he entered into the synagogue and taught. And there was in the synagogue a man with an unclean spirit, and he cried out, saying, What have we to do with thee, Jesus thou Nazarene? Art thou come to destroy us? And Jesus rebuked him, saying, Hold thy peace and come out of him. And the unclean spirit, having thrown him down in the midst, tearing him and crying with a loud voice, came out of him. And they were all amazed, and they questioned among themselves, saying, What is this? A new teaching! With authority he commandeth even the unclean spirits, and they obey him! And the report of him went out straightway everywhere, into all the region of Galilee round about.

9. And when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. And Simon's wife's mother was lying down with a fever, and straightway they told Jesus of her. And he came and took her by the hand and raised her

up; and the fever left her and she began to minister unto them.

10. And at evening, when the sun was set, they brought unto Jesus all that were sick and those that were possessed by demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many demons.

11. And in the morning, a great while before day, Jesus rose and went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him; and they found him and said unto him, All are seeking thee. And he said unto them, Let us go elsewhere into the next towns, that I may preach there also, for to this end I came out.

12. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Message of the Kingdom, and healing all manner of disease and all manner of sickness among the people, and casting out demons. And the report of him went forth into all Syria; and there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

13. And it came to pass, as Jesus drew near one of the towns, there came to him a leper, beseeching him and kneeling down to him, and saying to him, If thou wilt, thou canst declare me clean. And being moved with compassion,

he stretched forth his hand and touched him, saying, I will, be thou clean. But he strictly charged him, and straightway sent him off, saying to him, See thou say nothing to any man, but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, as a testimony unto them. But he went out and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in solitary places, and they came to him from every quarter.

14. And when Jesus had returned again to Capernaum after some days, it was told that he was in the house. And many were gathered together, so that there was no more room for them, no, not even about the door, and he spake the word to them. And they came, bringing unto him a paralytic, borne of four. And when they could not come at him for the crowd, they uncovered the roof where he was, and when they had broken it up, they let down the couch whereon the paralytic lay. And Jesus, seeing their faith, said unto the paralytic, Son, thy sins are forgiven. But there were certain of the scribes sitting there who began to argue, saying, Why does this man thus speak? He blasphemeth. Who can forgive sins but one, even God? And Jesus, aware that they were so arguing, said to them, Why do ye reason thus in your hearts? Which is easier, to say to the

paralytic, Thy sins are forgiven, or to say, Arise, take up thy couch and walk? But that ye may know that man has authority on earth to pronounce sins forgiven, (he said to the paralytic) Arise, take up thy couch, and go unto thy house. And he arose and straightway took up his couch, and walked out before them all, so that they were amazed, and glorified God, who had given such power unto men. And they said, We never saw it in this fashion.

15. And Jesus went forth again by the sea-side, and all the multitude came unto him, and he taught them. And as he passed along he saw a tax-gatherer named Levi, the son of Alphaeus, sitting at the place of toll, and he said unto him, Follow me. And he arose and followed him. And it came to pass that Levi made him a great feast in his house, and many tax-gatherers and sinners sat down with Jesus and his disciples, for there were many of them among his followers. And the scribes and Pharisees, when they saw that he was eating with sinners and tax-gatherers, said to his disciples, Why eateth your Master with tax-gatherers and sinners? And when Jesus heard it, he said to them, They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners.

16. And John's disciples and the Pharisees were fasting, and they came and said unto Jesus, Why do John's disciples and the disciples of the

Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast while the bride-groom is with them? As long as they have the bride-groom with them, they cannot fast. But when the day comes that the bridegroom is taken away from them, then will they fast in that day. No one seweth a piece of unshrunk cloth on an old garment; else that which should fill up taketh away, the new from the old, and a worse rent is made. And no one putteth new wine into old wine-skins; else the wine will burst the skins, and itself will be spilled, and the skins also will be ruined.

17. And it came to pass, that Jesus was going on the Sabbath day through the grain-fields; and his disciples began, as they made their way through, to pluck the ears. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? And Jesus said unto them, Did you never read what David did, when he was in need and was hungry, he and they that were with him, how he entered into the house of God and ate the show bread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said unto them, The Sabbath was made for man, not man for the Sabbath; man therefore is master of the Sabbath.

18. And Jesus entered again into the synagogue; and a man was there who had a with-

ered hand. And they watched Jesus to see whether he would heal him on the Sabbath day, that they might accuse him. But he knew their thoughts, and he said to the man that had his hand withered, Arise and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, Is it lawful on the Sabbath day to do good or to do harm? to save life or to kill? But they held their peace. And when he had looked round about on them with indignation, being grieved at the hardening of their hearts, he said unto the man, Stretch forth thy hand. And he stretched it forth, and his hand was restored. And the Pharisees went out and straightway with the Herodians took counsel against him, how they might destroy him.

19. And on another Sabbath day Jesus was teaching in one of the synagogues. And behold there was a woman that had a spirit of weakness eighteen years; and she was bent double and was wholly unable to raise herself. And when Jesus saw her, he called her and said to her, Woman, thou art released from thy weakness. And he laid his hands on her, and immediately she became straight and glorified God. But the ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, answered and said to the crowd, There are six days in which men ought to work; in them therefore come and be cured, and not on the

Sabbath day. But Jesus replied to him, Ye pretenders, does not each of you on the Sabbath loose his ox or his ass from the stall, and lead it away to water? Or what man is there of you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not straightway lay hold on it, and lift it out? And ought not this woman, this daughter of Abraham, whom Satan had bound these eighteen years, to have been set free from her bondage on the Sabbath? And as he said this, all his adversaries were put to shame, but the multitude rejoiced at all the glorious things done by him.

CHAPTER II

TEACHING THE DISCIPLES



AND it came to pass in these days, that Jesus went up into a mountain to pray, and continued all night in prayer to God. And when it was day, his disciples came unto him, and he opened his mouth and taught them, saying, Blessed are ye poor, for the Kingdom of God shall be yours. Blessed are ye hungry, for ye shall be fed. Blessed are ye that mourn, for ye shall be comforted. Blessed are ye that are merciful, for ye shall obtain mercy. Blessed are ye that are pure in heart, for ye shall see God. Blessed are ye peacemakers, for ye shall be called children of God. Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom. Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and saints desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

21. And Jesus spake a parable unto his disciples to the end that they ought always to pray, and not to faint, saying, There was in a city a judge who feared not God, and regarded

not man. And there was a widow in that city, and she came often unto him saying, Avenge me of my adversary. And for a while he would not, but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. Hear what the unjust judge saith! And shall not God avenge his elect, that cry to him day and night?

22. And Jesus said unto them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves, for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him whatever he needeth.

23. Or what man is there of you who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him!

24. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto

you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

25. Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap; which have no store-chamber nor barn; and God feedeth them; of how much more value are ye than the birds! And which of you by being anxious can add one cubit to his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much more shall he clothe you, O ye of little faith! Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; but your heavenly Father knoweth that ye have need of all these things. Seek ye his Kingdom and his righteousness, and all these things shall be added unto you.

26. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and

where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

27. No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

28. And Jesus said to his disciples, Salt is good, but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Have salt in yourselves and be at peace one with another.

29. Men do not light a lamp and put it under the bushel, or under the bed, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

30. The lamp of the body is the eye; if therefore thine eye be sound, thy whole body shall be full of light. But if thine eye be diseased, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

31. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say

to thy brother, Let me cast out the mote out of thine eye, and lo, the beam is in thine own eye! Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

32. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; release, and ye shall be released; give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure ye mete it shall be measured to you again.

33. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.

34. Now it came to pass that Jesus was praying in a certain place, and when he ceased, one of his disciples said unto him, Master, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, use not vain repetitions, as the Gentiles do, for they think that they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye. Father, hallowed be thy name. Thy Kingdom come. Give us day by day our daily bread. And forgive us our debts, as we also forgive our debtors. And bring us not into temptation.

CHAPTER III

UNBELIEF AND OPPOSITION



AND when Jesus had entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Master, my boy lies at home lamed, in terrible suffering. And he said unto him, Should I come and heal him? And the centurion answered and said, Master, I am indeed not worthy that thou shouldest come under my roof; but only say the word, and my boy shall be healed. For I am a man under authority, having also under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my slave, Do this, and he doeth it. And when Jesus heard it, he marvelled, and turned and said to the multitude that followed him, I have not found so great faith, no, not in Israel. And he said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the boy was healed in that hour.

36. Now Herod the tetrarch, having been reproved by John the Baptist on account of Herodias his brother's wife, and for all the evil things which he had done, had added this also

to them all, that he shut up John in prison. For he had married Herodias, and John said unto him, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him, and she could not; for when Herod would have put John to death, he feared the multitude, because they counted him as a prophet. Moreover Herod himself also feared John, knowing that he was a righteous and holy man, and he kept him safe.

37. Now when John in the prison heard by his disciples of the works of Jesus, he called two of his disciples unto him and sent them unto Jesus, saying, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

The blind receive their sight,
The lame walk,
The lepers are cleansed,
The deaf hear,
The dead are raised up,
And the poor have good tidings proclaimed to them.

And blessed is he who shall find no occasion of stumbling in me!

38. And when the messengers had departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft rai-

ment are in kings' houses. But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. And if ye are willing to receive it, he himself is Elijah that was to come. Yea, this is he, of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John; though he that is but little in the Kingdom of God is greater than he. And all the people, when they heard, and the tax-gatherers, glorified God, having been baptized with the baptism of John. But the Pharisees and the lawyers had rejected for themselves the counsel of God, not having been baptized by him.

39. Now it came to pass while John was in the prison that it was Herod's birthday, and he made a supper to his lords, and the high captains, and the chief men of Galilee. And when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. And she came in straightway with haste

unto the king, and asked, saying, I will that thou give me here on a platter the head of John the Baptizer. And the king was exceeding sorry; but for the sake of his oath, and of them that feasted with him, he would not refuse her. And straightway the king sent forth a soldier of his guard, and commanded to bring the head; and the soldier went and beheaded John in the prison, and brought his head on a platter, and gave it to the damsel, and the damsel gave it to her mother. And when John's disciples heard of it, they came and took up the body, and laid it in a tomb.

40. Now on a certain day as Jesus went forth there was brought unto him a dumb man possessed with a demon, and he cast it out. And when the demon was gone out, the dumb man spake, and the multitude marvelled. But the Pharisees said, He hath Beelzebul; by the prince of the demons he casteth out the demons.

41. And Jesus said unto them, How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand. Or if a city or a house be divided against itself, it shall not stand. And if Satan hath risen up against himself, and is divided, how shall his kingdom stand? And if I by Beelzebul cast out demons, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the Kingdom of God about to come upon you.

But no one can enter into the house of the strong man, and seize his goods, except he first bind the strong man; and then he will plunder his house.

Therefore I say unto you, every sin and blasphemy shall be forgiven unto the sons of men save the blasphemy against the Spirit of God. Whoever shall speak a word against a son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. He that is not with me is against me; and he that gathereth not with me scattereth. The good man out of the good treasure of his heart uttereth that which is good, and the evil man out of his evil treasure uttereth that which is evil; for out of the abundance of the heart the mouth speaketh. The tree is known by its fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. And I say unto you, that for every idle word that men shall speak, they shall give account in the day of judgment. For by your words ye shall be justified and by your words ye shall be condemned.

42. Now all the tax-gatherers and sinners were drawing near unto Jesus to hear him. And the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with

them. And he spoke unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. Verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these lowly ones be lost.

Or what woman, having ten pieces of silver, if she lose one piece, doth not light a lamp and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

43. And Jesus said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after, the younger one gathered all together and took his journey into a far country; and there he wasted

his substance in riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat; and no man gave unto him. But when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now the elder son was in the field: and as he came and drew near to the house, he heard music and dancing. And he called to him one

of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends. But when this thy son came which hath devoured thy living with harlots, thou didst kill for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost and is found.

44. Another parable spake Jesus unto them, saying, A certain man made a great supper, and he bade many. And he sent forth his servants, saying, Tell them that are bidden, Behold I have made ready my feast, my oxen and my fatlings are killed, and all things are ready: come to the feast. But they all with one consent began to make excuse. The first said, I have bought a field, and I must needs go out and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore cannot come. So they made light of

it, and went their ways, one to his farm, another to his merchandise. And the servant came and told his master these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither to the feast as many as ye shall find, the poor and maimed and lame and blind. And the servant went out into the highways, and gathered together as many as he found, both bad and good, and the feast was filled with guests.

45. And Jesus spake also this parable. A landowner went out early in the morning to hire laborers for his vineyard. And when he had agreed with the laborers for a shilling the day, he sent them into his vineyard. And he went out again about the third hour, and saw others standing in the market-place idle; and to them he said, Go ye also into the vineyard, and whatever is right I will give you. And they went their way. Again he went out about noon and at the ninth hour, and did the same thing. And about the eleventh hour, he went out and found others standing; and he said to them, Why stand ye here all day idle? They said to him, Because no one has hired us. He said to them, Go ye also into the vineyard. Now when evening came, the owner of the vineyard said to his steward, Call the laborers, and pay them their wages, beginning with the last, and going on to the first. So when those came who had been hired at the eleventh hour, they received a

shilling apiece. And when the first came, they supposed that they would receive more; but they also received a shilling apiece. And when they received it, they murmured against the master, saying, These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day and the heat. But he answered, and said to one of them, Fellow, I do thee no wrong: didst thou not agree with me for a shilling? Take what is thine and go. It is my will to give to this last man the same as to thee. Can I not do as I will with what is mine? Or is thine eye envious because I am generous?

46. And one of the Pharisees, named Simon, desired Jesus that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house she came, and standing behind at his feet, weeping, she began to wet his feet with her tears, and to wipe them with the hair of her head; and she kissed his feet, and anointed them with ointment. Now when the Pharisee who had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is who toucheth him, that she is a sinner. And Jesus, knowing his thoughts, said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on. And Jesus said, A

certain lender had two debtors; the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou has rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven; go in peace.

47. Then said Jesus again to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: and thou shalt be recompensed in the resurrection of the just.

48. Then Jesus spoke unto those which were bidden, when he marked how they chose out

the chief seats; saying unto them, When thou art bidden of any man to a feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

49. Now while Jesus was teaching in Capernaum, the multitude came together unto him, so that they could not so much as eat bread. And when his mother and his brethren heard it, they went out to lay hold on him: for they said, He is beside himself.

And while he was teaching the multitude in a certain house, his mother and his brethren stood without, seeking to speak with him; and they could not get to him for the crowd. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak with thee. But he answered and said unto him that told him, Who is my mother, and who are my brethren? And looking around on them that sat round about him, he said, Behold, my mother and my brethren! For whosoever shall do the

will of God, the same is my brother and sister and mother.

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

50. And Jesus went out from Capernaum, and came to Nazareth, his native place. And the Sabbath being come, he entered, as his custom was, into the synagogue, and stood up to read. And there was handed unto him the roll of the prophet Isaiah. And he opened the roll and found the place where it is written,

The spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind:

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.

And he closed the roll, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him. And he began to say unto them, Today hath this scripture been fulfilled in your ears. And he taught them many things. And all bore him witness, and wondered at the words of grace which proceeded out of his mouth. And they were astonished, and said, Whence hath this man this wisdom, and these powers? Is not this the

builder, the son of Mary, and brother of James and Joseph and Judas and Simon? And his sisters, are they not here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country—and among his own kindred, and in his own household! And he could do there no work of power, save that he laid his hands on a few sick folk and healed them. And he wondered at their lack of faith.

CHAPTER IV

HEALINGS AND PARABLES



AND Jesus with his disciples withdrew to the sea, and a great multitude from Galilee followed; and many also from Judæa and Jerusalem, and from Idumea, and from beyond Jordan, and from about Tyre and Sidon, hearing what great things he did, came unto him, to hear him and to be healed of their diseases. And he spake to his disciples that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many, and those who had plagues pressed upon him that they might touch him. And he began to teach by the seaside. And there gathered unto him so great a multitude that he entered into the boat, and sat; and all the multitude stood on the beach. And he taught them many things.

52. And on that day, when evening was come, Jesus said unto the disciples, Let us go over unto the other side of the lake. And leaving the multitude they took him with them, just as he was, in the boat; and they launched forth. And as they sailed he fell asleep. And there came down a great gale of wind upon the lake,

and the waves began to beat into the boat, so that the boat was already filling. But Jesus lay asleep in the stern on the cushion. And they came to him and wakened him, crying, Master, carest thou not that we perish? And he said unto the disciples, Why are ye so fearful? Where is your faith? And he arose and rebuked the wind, and said, Peace, be still. And the wind ceased and there was a great calm. And the disciples marvelled, saying, What manner of man is this, that even the winds and the waters obey him.

53. And they came to the other side of the sea, to the country of the Gerasenes. And when Jesus was come out of the boat, there met him a man with an unclean spirit, who had his dwelling in the tombs, exceeding fierce, so that no man could pass by that way. And for a long time he had worn no clothes, and abode not in any house. And no man had strength to tame him; and no man could bind him, not even with a chain. For he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he ran unto him, and cried out with a loud voice. And Jesus asked him, What is thy name? And he said unto him, My name is Legion, for we are many. And Jesus said, Come forth, thou unclean

spirit, out of him. And it straightway came out. And when the men of the city came, and saw Jesus, and found the man from whom the demons were gone out sitting clothed and in his right mind, they were afraid. And they that had seen told them how he that was possessed with demons was made whole. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with them. And Jesus permitted him not, but said unto him, Go to thy house unto thy friends, and tell them how great things God hath done for thee, and how he had mercy on thee. And he went his way, publishing in the city and in the whole Decapolis how great things Jesus had done for him.

54. And when Jesus had crossed over again in the boat unto the other side, a great multitude welcomed him; for they were all waiting for him. And he stood by the sea and taught them. And behold a man from the multitude cried, saying, Master, I beseech thee to look upon my son; for he is mine only child. He is epileptic and suffereth grievously, for behold, a spirit taketh him, and he suddenly crieth out; and wheresoever it taketh him, it dasheth him down: and oftentimes he falleth into the fire, and oftentimes into the water. And it teareth him, so that he foameth and grindeth his teeth; and scarcely doth it leave him day or night, bruising him sorely, so that he pineth away. And I

brought him to thy disciples, and besought them to cast it out; and they were not able. And Jesus answered and said, O faithless generation, how long shall I be with you, how long shall I bear with you? bring him hither to me. And they brought him unto him, and when he saw Jesus, straightway the spirit tore him grievously and he fell on the ground, and wallowed foaming. And Jesus asked his father, How long time is it since this hath come upon him? And he said, From a child. If thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe, help thou mine unbelief. And Jesus rebuked the unclean spirit, saying unto it, Thou evil spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, it came out; and the boy became as one dead; so that most of them that stood by said, He is dead. But Jesus took him by the hand, and raised him up, and gave him back to his father. And when he had come into the house, his disciples asked him privately, Why could we not cast it out? And he said unto them, Because of your little faith. Verily I say unto you, If ye had faith as a grain of mustard seed, ye should say unto this mountain, Be thou taken up and cast into the sea, and it should be done; and nothing should be impossible unto you. And

I say unto you, all things whatsoever ye shall ask in prayer, believing, ye shall receive.

55. And there came one of the rulers of the synagogue, Jairus by name, who had an only daughter, about twelve years of age, and she lay dying. And seeing Jesus, he fell at his feet, and besought him to come into his house, saying, My little daughter is at the point of death; come and lay thy hands on her, that she may be made whole and live. And he began to go with him; and a great multitude followed him, and they thronged him.

And a woman, who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind him and touched his garment. For she said within herself, If I do but touch his garment, I shall be made whole. And straightway the issue of her blood was stanchèd; and she felt in her body that she was healed of her plague. And straightway Jesus turned him about in the crowd, and said, Who touched my garment? And when all denied, Peter and they that were with him said, Master, thou seest the multitude thronging thee, and sayest thou, Who touched me? But Jesus said, Some one did touch me. And he looked round about to see who had done this thing. And when the woman saw that she was not hid, she came trembling, and falling down before him,

declared in the presence of all the people for what cause she had touched him, and how she was immediately healed. And Jesus said unto her, Daughter, thy faith hath made thee whole; go in peace.

While he yet spake, there came one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Master any further. But Jesus, not heeding the word spoken, said unto the ruler of the synagogue, Fear not, only believe. And when he came to the house, he suffered not any man to enter in with him, save Peter and John and James. And when he was entered in, he beheld a tumult and many weeping and wailing greatly. And he said, Give place; why make ye a tumult and weep? the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all out, took the father of the child and her mother and them that were with him and went in where the child was. And he took the child by the hand, and said unto her, *Talitha, cumi*; which is, being translated, Maiden, arise. And straightway the damsel rose up; and her parents were amazed with a great amazement. And he commanded that something be given her to eat. And he charged them strictly to tell no man what had come to pass.

56. Now Herod the tetrarch heard the report concerning Jesus, and he said, John the Baptist is risen from the dead; therefore do these

powers work in him. But others said, Elijah has appeared. And others said, One of the old prophets is risen again. But Herod, as he heard, said, John, whom I beheaded, he is risen.

57. Now certain of the scribes and Pharisees came unto Jesus and began to dispute with him, trying him, and saying, Master, we would see a sign from thee. And he sighed deeply in his spirit, and said unto them, It is an evil and adulterous generation that seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet. The men of Nineveh shall stand up in the Judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold something more than Jonah is here. The queen of the south shall rise up in the Judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here. Why doth this generation seek a sign? When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye perceive a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye pretenders, ye know how to interpret the face of the earth and the heaven; how is it that ye know not how to interpret this time? And he left them and departed. And

he charged his disciples, saying, Beware of the leaven of the Pharisees.

58. And Jesus said unto them, The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and bringeth with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

59. Now when the multitude came together again, Jesus spoke unto them in parables. And he said unto them in his teachings, Behold, a sower went forth to sow; and as he sowed, some seed fell by the wayside; and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth; and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up and choked it. And other fell into the good ground, and grew, and brought forth fruit, thirty fold and sixty fold and a hundred fold.

60. And Jesus said, A man casteth seed upon the earth and lieth down to sleep and ariseth

night and day, and the seed springeth up and groweth, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. And when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

61. Another parable set Jesus before them, saying, A man sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye should root up the wheat with them. Let both grow together until the harvest; and at harvest-time I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but the wheat gather into my barn.

62. And again Jesus said, A net was cast into the sea, and gathered fish of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good fish into vessels, but the bad they cast away.

63. Another parable spake Jesus unto them,

saying, A man took a grain of mustard seed and sowed it in his field; which when it is sown is less than all seeds that are upon the earth; but when it is grown, it is greater than all the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

64. Again Jesus said, A woman took leaven, and hid it in three measures of meal, and the whole was leavened.

65. Another parable spoke Jesus, and said, Behold, there was a treasure hidden in a field, which a man found, and hid; and in his joy he went and sold all that he had, and bought that field.

66. Again Jesus said, There was a man who was a merchant, seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had and bought it.

67. And with many such parables spake Jesus the word unto the multitudes, and without a parable spake he not unto them.

68. And Jesus went about all the cities and the villages, teaching in the synagogues, preaching the gospel of the Kingdom and healing all manner of disease and sickness. But when he saw the multitudes, he was moved with compassion over them, because they were distressed and scattered as sheep not having a shepherd. Then said he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

69. Then from his disciples Jesus chose twelve, that they might be with him, and that he might send them forth to preach. Now the names of the Twelve are these: the first, Simon, whom he surnamed Peter; then Andrew his brother; James the son of Zebedee and John his brother; and them he surnamed Boanerges, which is, Sons of Thunder; Philip, and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alpheus, and Thaddæus; Simon the Zealot, and Judas Iscariot, who also betrayed him.

70. These Twelve began Jesus to send forth by two and two, to preach the Kingdom of God. And he gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and sickness. And he charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of God is at hand. Heal the sick, cast out demons. Take nothing for your journey, save a staff only, and sandals on your feet; no wallet, nor bread, nor money in your purse; neither have two tunics, for the laborer is worthy of his keep. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye depart thence.

And as ye enter into the house, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall return to you again. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust of your feet for a testimony unto them. Verily I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for that city.

71. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt be brought down unto Hades. For if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

72. Behold, I send you forth; be ye therefore wise as serpents and harmless as doves. A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple that he be as his teacher, and the servant as his master. If they have called the master of the house Beelzebul, how much more them of his household! What I tell you in the darkness, speak ye in the light; and what ye hear

in the ear, proclaim upon the housetops.

And the disciples went about through the villages, preaching the gospel, that men should repent. And they cast out many demons, and healed the sick. And Jesus also departed thence to teach and preach in the cities.

73. And it came to pass that the disciples gathered themselves together again unto Jesus, and they told him all things whatsoever they had done and whatsoever they had taught, and how that the multitudes had heard them. And Jesus rejoiced in spirit and lifted up his voice and said, I thank thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes. Yea, Father, for so it was well-pleasing in thy sight. All these things have been given me of my Father, and no one knoweth thee, Father, save thy son and he to whomsoever thy son shall make thee known.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am humble and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

74. Then said Jesus unto his disciples, Come ye yourselves apart into a solitary place, and rest awhile. And they went away in the boat to a desert place apart. But the multitude saw them going, and followed them; and they ran


together thither on foot from all the towns, and outwent them. And when Jesus came out of the boat, he saw a great multitude, and he had compassion on them, and he began to teach them many things. And when the day was now far spent, his disciples came unto him and said, The place is desert, and the day is now far spent: send them away that they may go into the country and villages round about, and buy themselves food. But he answered and said unto them, They have no need to go away; give ye them to eat. And they said unto him, Shall we go and buy bread, and give them to eat? And he said unto them, How many loaves have you? go and see. And having inquired, they said, Five, and two fishes. And he said to his disciples, Make them sit down by companies, upon the green grass. And they all sat down. Then Jesus took the five loaves and two fishes, and looking up to heaven, he blessed and brake the loaves, and gave to the disciples and they to the multitude, and they all ate and were filled.

75. And straightway Jesus constrained his disciples to enter into the boat, and to go before him unto the other side, while he himself should send the multitudes away. And after he had sent them away, he went up into the mountain apart to pray. And when the disciples had crossed over, they came to the plain of Genesareth. And on the morrow Jesus came unto them there, and when the men of that place knew him, they ran round about that whole

region, and began to bring unto him on their beds those that were sick, where they heard that he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment, that they might be made whole.

CHAPTER V

JESUS' WAY OF LIFE

ND when Jesus was come into Capernaum, there came unto him Pharisees and asked him, Is it lawful for a man to put away his wife? trying him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But at the beginning of the creation it was not so. Have ye not read that he who made them from the beginning made them male and female, and said, Therefore shall a man leave his father and mother, and shall cleave to his wife, and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

77. Now there gathered together unto Jesus Pharisees and scribes, who had come from Jerusalem, and had seen that some of his disciples ate their bread with "common," that is, unwashed, hands. (For the Pharisees, and all the

Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; and after market, except they bathe themselves, they eat not; and many other things there are which they have received to hold, washings of cups, and pots, and brazen vessels.) And the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with "common" hands? And he answered and said unto them, Why do you also transgress the commandment of God because of your tradition? You hypocrites, well did Isaiah prophesy of you, saying,

This people honoreth me with their lips,

But their heart is far from me.

But in vain do they worship me,

Teaching as their doctrines the precepts of men.

Ye leave the commandment of God that ye may keep the tradition of men. For God said,

Honor thy father and thy mother:

and,

He that revileth father or mother, let him die the death.

But you say, If a man shall say to his father or his mother, That which might have accrued to you from me is *Korban* (that is to say, Dedicated to God); he is no longer to be allowed to do anything for his father or his mother. Thus do you make void the word of God by your tradition, which you have handed down; and many such things you do.

And he called to him the multitude and said unto them, Hear me all of you, and understand: not that which enters into the man from without defiles the man, but that which goes out from the man from within defiles the man. For from within, out of the heart, evil thoughts proceed, murders, adulteries, fornications, lasciviousness, covetings, thefts, revilings, pride. These are the things which defile the man; but to eat with unwashed hands defiles not the man.

78. Afterwards came the disciples and said unto Jesus, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind lead the blind, shall they not both fall into a pit? Have ye yourselves understood these things? They said unto him, Yea. And he said, Every scribe who has been made a disciple to the Kingdom of God is like a man that is a householder who brings forth out of his store things new and old.

79. Then spake Jesus to his disciples and to the multitudes, saying, The scribes and the Pharisees sit in Moses' seat; all things therefore whatsoever they bid you, these do and observe; but do not after their works; for they say and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not lift them

with one of their fingers; and all their works they do to be seen of men. But it shall not be so among you.

80. When ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret; and thy Father who seeth in secret shall recompense thee.

81. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

82. And take heed that ye do not your charity before men, to be seen of them: else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and

thy Father who seeth in secret shall recompense thee.

83. But who is there of you, having a slave plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the slave because he did the things that were commanded? Even so ye also, when ye shall have done all the things commanded in the law, say, We are slaves; we have done that which it was our duty to do.

84. But think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of God; but whosoever shall do and teach them, shall be called great in the Kingdom of God. For I say unto you, that except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of God.

85. Ye have heard that it was said to them of old time,

Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your yea be yea, and your nay, nay; for whatsoever is more than these is of evil.

86. Ye have heard that it was said,

Thou shalt not commit adultery.

But I say unto you, that every one that looketh on another's wife to lust after her hath committed adultery with her already in his heart.

87. It was said also,

Whosoever shall put away his wife, let him give her a writing of divorcement.

But I say unto you, that every one that putteth away his wife and marrieth another, committeth adultery; and whosoever shall marry her when she is put away committeth adultery.

88. Again, ye have heard that it was said to them of old time,

Thou shalt not kill;

and

Whosoever shall kill shall be in danger of the judgment.

But I say unto you, that every one who is angry with his brother shall be in danger of the judg-

ment; and whosoever shall say to his brother, Stupid! shall be in danger of the council; and whosoever shall say, Fool! shall be in danger of the fiery Gehenna.

89. Ye have heard that it was said,

An eye for an eye, and a tooth for a tooth.

But I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And whosoever shall compel thee to go one mile, go with him two. And if any man would go to law with thee and take away thy coat, let him have thy cloak also. Agree with thine adversary quickly, while thou art with him in the way, lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

90. Ye have heard that it was said,

Thou shalt love thy neighbor and hate thine enemy.

But I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. For if ye love them that love you, what thank have ye? Do not even the tax-gatherers the same? And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive as much in turn.


But love your enemies, and do them good. Give to every one that asketh you, and from him that would borrow of you turn not away. So shall ye be sons of your Father who is in heaven: for he is kind toward the unthankful and evil. He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Be ye therefore complete in love, as your heavenly Father is complete in love.

91. And why call ye me Master, Master, and do not the things which I say? Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house, and it fell: and great was the fall of it.

92. And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes. But the scribes and Pharisees began to oppose him violently, and to provoke him to further speech, lying in wait for him, to catch something out of his mouth whereby they might destroy him.

CHAPTER VI

THOU ART THE MESSIAH!

ND Jesus arose from thence and went away into the borders of Tyre. And he entered into a house, and would have no one know it. But he could not be hid, for straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet, and besought him that he would cast the demon out of her daughter. Now the woman was a Gentile, a Syro-phœnician by race. And Jesus said unto her, Let the children first be fed: for it is not meet to take the children's bread and cast it to the little dogs. But she answered and said to him, Yea, sir, even the little dogs under the table eat of the children's crumbs. And he said unto her, For this saying, go thy way; be it done unto thee even as thou wilt. And she went away to her house, and found the child lying upon the bed, and the demon gone out.

94. And Jesus went out again from the borders of Tyre and came with his disciples through Sidon back towards the sea of Galilee, through the midst of the district of Decapolis. And he came unto the villages of Cæsarea Philippi;

and on the way he put a question to his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist; but others say Elijah, and others, One of the prophets risen again. And he asked them, But who say ye that I am? And Simon Peter answered and said, Thou art the Messiah! And Jesus answered and said unto him, Blessed art thou, Simon, son of John, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And he charged them, and commanded them that they should tell no man that he was the Messiah. And he began to teach them that as Son of Man he must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day rise from the dead. But Peter took him and began to rebuke him, saying, Far be it from thee, Master; this shall never be to thee. And he turned and rebuked Peter before the disciples, and said, Get thee behind me, Satan, thou art an offence to me; for thy mind is not set upon the things of God, but upon the things of men.

95. Then said Jesus unto his disciples, I came to cast fire upon the earth; and how would I that it were already kindled! I have a baptism to be baptized with; how am I in anguish till it be accomplished! And hear ye this, ye who would come after me. Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have sufficient

to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy and asketh conditions of peace. So therefore, whosoever he be of you that is not willing to sacrifice all that he hath, yea, and his own life also, he cannot be my disciple.

If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake, and the gospel's, shall save it. For what shall it profit a man if he gain the whole world, and forfeit his own self? Or what should a man take in exchange for his soul? Be not afraid of them that kill the body, and after that have no more that they can do; but rather fear him who is able to destroy both soul and body in Gehenna. Are not two sparrows sold for a penny, and not one of them shall fall on the ground forgotten in the sight of your Father; but the very hairs of your head are all numbered. Fear not, then; ye are of more value than many sparrows.

Every one therefore who shall confess me be-

fore men, him shall the Son of Man also confess before the angels of God: but he that denieth me in the presence of men, him shall the Son of Man also deny in the presence of the angels of God, when he cometh in the glory of his Father, with the holy angels. And I tell you of a truth, There be some of them that stand here, who shall by no means taste of death, till they see the Kingdom of God come with power.

96. And there came unto Jesus the two sons of Zebedee, James and John, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy Kingdom. But Jesus said, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized with shall ye be baptized. But to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. And when the Ten heard it, they were moved with indignation concerning James and John. And Jesus called them to him, and said unto them, Ye know that they who are accounted as rulers over the Gentiles lord it over

them; and their great ones exercise authority over them. But it shall not be so among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all. For the Son of Man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

97. And they went forth from thence, and were passing through Galilee; and Jesus would not that any one should know it. For he was teaching his disciples, and saying unto them, The Son of Man shall be delivered up into the hands of men, and they shall kill him, and having been killed, on the third day he shall rise again. And they pondered the saying, questioning among themselves what the rising again from the dead might mean. And they asked him, saying, How do the scribes say that Elijah must first come? And he said unto them, Elijah indeed cometh first and restoreth all things. But I say unto you, Elijah is come already, and they knew him not, but did unto him whatsoever they would. And how is it written of the Son of Man, that he should suffer many things and be set at nought! But they understood not the saying, and were afraid to ask him.

98. And they came to Capernaum; and when they were in the house Jesus asked the disciples, What were ye reasoning on the way? But they held their peace, for they had disputed one with another on the way, which of

them was the greatest. And he sat down, and called the Twelve to him, and said to them, Whoever would be first, he must be the lowest of all, and servant of all. And he called to him a little child, and set him by his side, in the midst of them, and said unto them, Verily I say unto you, Except ye turn back and become as little children, ye shall in no wise enter into the Kingdom of God. Whosoever therefore shall humble himself to be like this little child, the same is the greatest in the Kingdom of God.

99. And mothers came bringing unto Jesus their little children, that he might lay his hands on them in blessing; and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto the disciples, Suffer the little children to come unto me, and forbid them not; for to such belongeth the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein. See that ye despise not one of these little ones: for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven. And whosoever shall cause one of these little ones to stumble, it were better for him if a great mill-stone were hanged about his neck, and he were cast into the sea. Whosoever shall receive one such little child in my name, receiveth me, and whosoever receiveth me, receiveth not me, but him that sent me.

100. And John came unto Jesus and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followed not with us. And Jesus said, Forbid him not; for there is no man who shall do in my name a mighty work, who can at once speak evil of me. For he that is not against us is for us. Whosoever shall give you to drink a cup of cold water only, because ye are my disciples, verily I say unto you, He shall in no wise lose his reward.

101. Then said Jesus unto one of his disciples, If thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. Yea, if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. Then said Peter unto Jesus, Master, how oft shall my brother sin against me, and I forgive him? Unto these seven times? And Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven. And I say unto you, Whenever ye stand praying, forgive, if ye have aught against any one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Yea, if thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be

reconciled to thy brother, and then come and offer thy gift.

102. And Jesus said, There was a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. And since he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down upon his knees before him, crying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hold on him and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not; but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding grieved, and came and told their lord all that was done. Then his lord called him unto him, and said to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me; shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should

pay all that was due. So shall your heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

103. And as the people came unto him, Jesus spake unto them this parable. There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him and said unto him, What is this that I hear of thee? Render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. And calling to him his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He said unto him, Take thy bond, and write fourscore. Verily I say unto you, The unrighteous steward is to be commended in that he did shrewdly: for the sons of this world are for their own generation wiser than the sons of the light.

104. And as Jesus was going forth in the way, there ran a young man to him, and kneeled

before him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good save one, even God. If thou wouldest enter into life, thou knowest the commandments, Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother. And he said unto him, Master, all these things have I observed from my youth; what lack I yet? And Jesus, looking upon him, loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard this saying, his countenance fell, and he went away sorrowful; for he had great possessions.

And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the Kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. And the disciples were amazed at his words. But Jesus answered again, and said unto them, Children, how hard it is to enter into the Kingdom of God! And they were greatly astonished, saying, Who then can be saved? And Jesus, looking upon them, said, What is impossible with men is possible with God.

105. And one out of the multitude that followed

said unto Jesus, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said to him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

106. And Jesus said, Hear ye also this parable. There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with that which fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man died also, and was buried. And in Hades he lifted up his eyes, being in

torment, and saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me; send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, Father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham said, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.

107. And the Pharisees, who were lovers of money, heard all these things, and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. He that is faithful in a very little is faithful also in much: and he that is unrighteous

in a very little is unrighteous also in much. If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?

108. And as they went in the way, a certain man said unto Jesus, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but I have not where to lay my head. And he said unto another, Follow me. But he said, Master, suffer me first to go and bury my father. Jesus said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the Kingdom of God. And another said, I will follow thee, Master; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God.

109. And turning to his disciples he said, He that cometh unto me, and loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold

now in this time, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first. Woe unto the world because of occasions of stumbling! It must needs be that the occasions come; but woe unto him through whom they come. Yea, if thy right eye cause thee to stumble, pluck it out and cast it from thee; it is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into the fire of Gehenna. And if thy right hand cause thee to stumble, cut it off and cast it from thee; it is good for thee to enter into life maimed, rather than having thy two hands to go into the eternal fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into Gehenna.

110. In that very hour there came certain Pharisees, saying to Jesus, Get thee out, and go hence, for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures today and tomorrow, and the third day I am perfected. Howbeit I must go on my way today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem.

CHAPTER VII

THE JOURNEY TO JERUSALEM



AND he arose from thence, and departed from Galilee, and set his face steadfastly to go to Jerusalem, for the Passover was at hand. And with him there went also the Twelve and certain women who had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

112. Now as they went on their way, Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who sat at Jesus' feet and heard his word. But Martha was cumbered about much serving; and she came to him, and said, Master, dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me. But Jesus answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful. Mary hath chosen the good part, which shall not be taken away from her.

113. And as they were in the way, going up to Jerusalem, Jesus went before the disciples, and they, as they followed, went in wonder and in awe, for they understood him not. And he took the Twelve apart, and began again to tell them the things that were to happen to him, saying, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be fulfilled upon the Son of Man. For the chief priests and scribes shall condemn him to death, and shall deliver him up unto the Gentiles to mock and scourge and crucify. But the third day he shall be raised up. Yet the disciples understood not these things; and this saying was hid from them.

114. And it came to pass, as they went on their way, that they passed along the borders of Galilee and Samaria. And Jesus sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. But they did not receive him, because his face was toward Jerusalem. And when his disciples James and John saw this, they said, Master, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them. And they went to another village.

115. And on the morrow, as they took up their journey, Jesus said to his disciples, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both

stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him; and on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, think ye, proved neighbor unto him that fell among the robbers?


116. And they came to Jericho: and as they entered the city, behold a man called by name Zacchæus; and he was a chief tax-gatherer, and he was rich. And he sought to see Jesus who he was; and he could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to

lodge with a man that is a sinner. And Zacchæus stood, and said unto Jesus, Behold, Master, the half of my goods will I give to the poor; and if I have wrongfully exacted aught of any man, I will restore fourfold. And Jesus said unto him, Today is salvation come to this house, forasmuch as thou also art a son of Abraham.

117. And on the morrow, as Jesus went out from Jericho, with his disciples and a great multitude, a blind beggar, by name Bartimæus, was sitting by the wayside. And hearing a multitude going by, he inquired what this meant. And they told him, Jesus of Nazareth passeth by. And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, have mercy on me! And they that went before rebuked him, that he should hold his peace; but he cried out the more, a great deal, Have mercy on me! And Jesus stood still, and said, Call ye him. And they called the blind man, saying unto him, Be of good cheer; rise, he calleth thee. And he, casting away his garment, sprang up and came to Jesus. And Jesus said, What wilt thou that I should do unto thee? And the blind man said unto him, Master, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed Jesus in the way, glorifying God.

CHAPTER VIII

TEACHING DAILY IN THE TEMPLE

ND when they drew near unto Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Master hath need of him; and straightway he will send him back hither. And they went and found a colt tied at the door without in the open street; and they loosed him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go. And they brought the colt unto Jesus, and cast on him their garments; and he took his seat upon him, and many spread their garments upon the way; and others green leaves which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna! Blessed is he that cometh in the name of the Lord! Blessed is the kingdom that

cometh, the kingdom of our father David! Hosanna in the highest! And as he entered into Jerusalem, all the city was stirred, saying, Who is this? And the multitude said, This is the prophet, Jesus from Nazareth of Galilee. And he went into the temple; and when he had looked round about upon all things, it being now even-tide, he went out unto Bethany with the Twelve.

119. Now Jesus lodged in Bethany in the house of Simon the leper, and as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard, very costly; and she brake the cruse and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of ointment been made? For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body beforehand for the burying.

120. And on the morrow, when they were come out of Bethany and were returning to the city, Jesus saw a fig tree afar off having leaves: and he came if haply he might find anything thereon. But when he came to it, he found noth-

ing but leaves. And turning to his disciples, he spake this parable. A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold these three years, I come seeking fruit on this fig tree, and find none. Cut it down; why doth it cumber the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and enrich it; and if it bear fruit henceforth, well; but if not, thou shalt cut it down.

121. And they came to Jerusalem: and Jesus entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and he would not suffer that any man should carry a vessel through the temple. And he said unto them, Is it not written,

My house shall be called a house of prayer for all the nations?

but ye have made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching and hung upon him, listening. And when evening came, he went forth out of the city, and lodged in the mount that is called Olivet.

122. And on the morrow they came again to

Jerusalem; and as Jesus was walking in the temple, there came to him the chief priests, and the scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? And Jesus said unto them, I will ask you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? But should we say, From men, all the people will stone us: for they are persuaded that John was a prophet. And they answered Jesus and said, We know not. And Jesus said unto them, Neither tell I you by what authority I do these things.

But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not; but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of his father? They said, The first. Jesus said unto them, Verily I say unto you, that the tax-gatherers and the harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; and ye, when ye saw it, did not

even repent yourselves afterward, that ye might believe him. The law and the prophets were until John; from the days of John until now the Kingdom of God suffereth violence, and violent men take it by force.

123. Whereunto shall I liken this generation?

It is like unto children sitting in the marketplace, which call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a devil! Then came one eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And Wisdom is justified of her children.

124. For thus said the Wisdom of God, Behold

I send unto you prophets and wise men and messengers. Some of them ye scourge in your synagogues, and persecute from city to city; and some of them ye put to death: that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous unto the blood of Zachariah, whom ye slew between the sanctuary and the altar; yea, I say unto you, it shall be required of this generation. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto yourselves! For

ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

125. And when the chief priests and the Pharisees heard these words, they sought to lay hold on Jesus; but they feared the multitude, because they all took him for a prophet. And the common people heard him gladly.

126. And standing in the temple, Jesus spake this parable concerning certain which trusted in themselves that they were righteous, and set all others at naught. Two men went up into the temple to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-gatherer. I fast twice in the week; I give tithes of all that I get. But the tax-gatherer standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

127. Now there were sent unto Jesus certain of the Pharisees and of the Herodians as spies, who feigned themselves to be righteous, that they might ensnare him in his talk, so as to deliver him up to the rule and the authority of the

governor. And when they came to him in the temple, they said, Master, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God. Tell us, therefore, What thinkest thou? Is it lawful for us to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, perceiving their craftiness, said unto them, Show me the tribute money. And they brought unto him a denarius. And he said unto them, Whose image and superscription is this? And they said, Cæsar's. Then said he unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they were not able to take hold of the saying before the people; and they marvelled at his answer, and held their peace, and went every man unto his own house. But Jesus went out unto the Mount of Olives.

128. And early in the morning Jesus came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees brought a woman taken in adultery; and having set her in the midst, they said unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such; what then sayest thou of her? And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

But when they continued asking him, he lifted himself up, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last; and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Master. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

129. Then came unto Jesus certain of the Sadducees, who say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother shall marry his wife, and raise up seed unto his brother. There were therefore seven brethren; and the first took a wife, and dying, left no seed; and the second took her, and died, leaving no seed behind him; in like manner the third also, unto the seventh. Last of all the woman also died. In the resurrection, therefore, whose wife shall she be of the seven? For they all had her.

And Jesus said unto them, Is it not for this cause that ye err, that ye know neither the Scriptures, nor the power of God? The sons of this world marry, and are given in marriage; but

they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage; for neither do they die any more; for they are like the angels of heaven. But as touching the dead, that they are raised, have ye not read in the book of Moses, in the passage concerning the Bush, how God spoke unto him, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob?

God is not the God of the dead, but of the living.

130. And the Pharisees, hearing them questioning together, and knowing that Jesus had answered them well, gathered themselves together. And one of them, a scribe, put to him a question, trying him: Master, which is the first commandment in the law? Jesus answered, The first is, Hear, O Israel, the Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets, and there is no other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that God is one, and that there is none other; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt-offer-

ings and sacrifices. And when Jesus saw that he answered wisely, he said unto him, Thou art not far from the Kingdom of God.

131. And no man after that dared ask Jesus any question. Therefore as he taught in the temple, the Pharisees being gathered together, he put unto them a question, saying, What think ye of Messiah? Whose son is he? They said unto him, David's son. He said unto them, How then doth David in the Spirit call him Lord, saying,

Jehovah said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet.

If David then calleth him Lord, how is he his son? And no one was able to answer him a word.

132. And Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury; for they all did cast in of their superfluity, but she out of her want did cast in all that she had, even all her living.

133. Now on that day spake Jesus to the multitudes, and to his disciples, saying, Beware of the Pharisees and scribes, who desire to walk

in long robes, and make broad their phylacteries, and enlarge the fringes of their garments, that love salutations in the market-places, and the chief seats in the synagogues, and the chief places at feasts; that devour widows' houses, and for a pretence make long prayers.

Yea, woe unto you, scribes, Pharisees, hypocrites! because ye shut the Kingdom of God against men: for ye enter not in yourselves, neither will ye suffer them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of Gehenna than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, his oath is binding. Ye fools and blind; for which is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, his oath is binding. Ye blind! for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar sweareth by it and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin,

and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the saints, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers!

CHAPTER IX

THE LAST WORDS



AND Jesus went forth from the temple. And as he went on his way, one of his disciples said unto him, Master, behold what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the Mount of Olives, over against the temple, Peter and James and John and Andrew came unto him, and asked him privately, Tell us, when shall these things be, and what shall be the sign when all these things are about to be accomplished? And he answered and said unto them, The Kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! for as the lightning lighteneth out of the one part under the heaven and shineth unto the other part under the heaven, even so, of a sudden, behold, the Kingdom of God shall be among you. Verily I say unto you, This generation shall not pass away until all these things be accomplished. Heaven and earth shall pass away; but my

words shall not pass away. But of that day or that hour knoweth no man, not even the angels in heaven, neither the Son of Man, but the Father only. As it came to pass in the days of Noah, even so shall be the coming of the Son of Man. For in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not, until the flood came and took them all away. Likewise also as it came to pass in the days of Lot; they were eating and drinking, buying and selling, planting and building; but in the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all. After the same manner shall it be in the day that the Son of Man is revealed.

Take ye heed therefore, watch and pray; for ye know not when the time is. Lest haply, your hearts be overcharged with surfeiting and the cares of this life, and that day come upon you suddenly as a snare; for so it shall come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man. For verily I say unto you, That day shall come as a thief in the night. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and would not have let his house be broken through. Be ye also ready,

for in an hour that ye think not the Son of Man cometh.

135. For it is as when a man sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore; for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch. Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming, and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant which knew his lord's will and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom

they commit much, of him will they ask the more.

136. Or, again, a man, going into another country, called his own servants, and delivered unto them his goods. Unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received two gained other two. But he that received one went away and digged in the earth, and hid his lord's money. Now after a time the lord of those servants returned, and would hold a reckoning with them. And he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

And he also that had received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

And he also that had received the one talent came and said, Lord, I knew thee that thou art

a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away.

137. Let your loins be girded about, and your lamps burning; and be ye like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching. Watch, therefore, for ye know not the day nor the hour. Hear ye also this parable. There were ten virgins, who took their lamps, and went forth to meet the 'bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight

there was a cry, Behold, the bridegroom! Come ye forth to meet him! Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

138. Strive that ye enter in by the narrow gate; for wide is the gate that leadeth to destruction, and many are they that enter in thereby. But narrow is the gate that leadeth unto life, and few are they that find it. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of God, but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not eat and drink in thy presence, and didst thou not teach in our streets? And did we not prophesy in thy name, and in thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, all ye that work iniquity.

139. For when the Son of Man shall come in his glory and all the angels with him, then shall he

sit on the throne of his glory; and before him shall be gathered all the nations. And he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was anhungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee anhungered, and fed thee? or athirst and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was anhungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee anhungered, or

athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me.

CHAPTER X

JESUS LIFTED UP



NOW after two days was the Passover and the feast of Unleavened Bread. Therefore on that day gathered together the chief priests and the elders of the people and the scribes, unto the court of the high priest, whose name was Caiaphas; and they took counsel together how they might take Jesus by craft and put him to death. But they said, Not during the feast, lest there should be a tumult of the people. And there came unto them Judas Iscariot, one of the Twelve, and took counsel with the chief priests and elders, how he might deliver Jesus unto them. And they were glad, and promised to give him money. And he sought convenient opportunity how he might deliver him unto them in the absence of the multitude.

141. Now when it was evening on that day, Jesus sat down to meat with the Twelve. And as they were eating, he said, Verily I say unto you, One of you shall betray me. And they were exceeding sorrowful, and began to say unto him one by one, Is it I, Master? But he answered and said, It is one of the Twelve, one

that eateth with me, and dippeth his hand with me in the dish. The Son of Man goeth, even as it is written of him; but woe unto that man through whom he is betrayed! Good were it for that man if he had not been born.

142. And Jesus said unto them, With desire did

I desire to eat this Passover with you before I should suffer; but now I shall not eat it until it be fulfilled in the Kingdom of God. Nor shall I drink any more of the fruit of the vine from henceforth, until that day when I drink it new with you in the Kingdom of God.

And he took bread, and when he had given thanks, he brake it, and gave to them, and said, This is my body. And he poured out wine, and took the cup and gave thanks, and gave to them, saying, This is my blood, poured out for many.

And when they had sung a hymn, they arose and went forth to the Mount of Olives, where they lodged by night. And as they went, Jesus said unto them, All ye shall be offended in me this night: even as it is written,

I will smite the shepherd, and the sheep shall be scattered abroad.

But Peter said unto him, If all shall be offended, yet will not I. With thee I am ready to go both to prison and to death. Jesus said unto him, Verily I say unto thee, that thou this night, before the cock crow, shalt deny me. But Peter spake exceeding vehemently, Even if I must die

with thee, I will not deny thee. Likewise also said all the disciples. But Jesus said unto Peter, Simon, Simon, behold Satan asked to have thee, that he might sift thee as wheat; but I have made supplication for thee, that thy faith fail not. And do thou, when thou hast turned again, establish thy brethren.

144. And Jesus said unto the disciples, When I sent you forth without purse or wallet, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse let him take it, and likewise a wallet: and he that hath none, let him sell his mantle, and buy a sword. And they said, Master, behold, here are two swords. And he said unto them, It is enough.

145. And they came, as their custom was, to the Mount of Olives, to a place called Gethsemane. And he said unto his disciples, Abide ye here, while I go yonder and pray. And he took with him Peter and James and John; and he began to be greatly moved and sore troubled. And he said unto them, My soul is exceeding sorrowful, even unto death; remain ye here and keep watch with me. And he went forward a little and fell on his face upon the ground, and prayed, saying, Father, if it be possible, let this cup pass from me. And when he arose from his prayer, he came to the disciples, and found them sleeping. And he said unto Peter, Simon, sleepest thou? Couldst thou not watch with me one

hour? Be watchful and pray, that ye come not into trial. Your spirit indeed is willing, but the flesh is weak. And again a second time he went away and prayed, Father, all things are possible with thee; if thou be willing, remove this cup from me. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. And a third time he left them, and went away, and prayed, saying, Father, if this cup cannot pass away, except I drink it, then, my Father, not what I will, but what thou wilt, be done. And he arose and came to the disciples, and said, Sleep on now and take your rest. Then he looked up, and said, The hour is come; the Son of Man is betrayed into the hands of lawless men. Arise, let us go forward; behold, he that betrayeth me has come.

146. While he was yet speaking, came Judas, one of the Twelve, and with him a company with swords and staves, sent from the chief priests and scribes and elders. Now the traitor had given them a sign, saying, Whomsoever I shall kiss, that is he; take him and lead him away safely. And immediately he came up to Jesus and said, Hail, Master, and kissed him. And Jesus said unto him, Judas, betrayest thou me with a kiss? Do that for which thou art here. Then they laid hands on him, and took him. And when his disciples saw what would follow, they said, Master, shall we smite with the sword? And one of them drew his sword

and smote the high priest's servant and struck off his ear. Then Jesus said unto him, Put up again thy sword into its sheath; all they that take the sword shall perish with the sword. And he said unto the band, Are ye come out as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not. But this is your hour, and the power of darkness. And all this is come to pass, that the Scriptures might be fulfilled. Then all the disciples left Jesus and fled.

147. And they led Jesus away unto Caiaphas the high priest; and there came together with him all the chief priests and the elders and the scribes. And the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace and answered nothing. Again the high priest asked him, and said unto him, Art thou the Messiah, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting at the right hand of the Almighty, and coming with the

clouds of heaven. Then the high priest rent his clothes, and said, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And the men that held Jesus began to mock him and spit in his face, and to smite him with their hands. And they blindfolded him, and said, Prophecy unto us, thou Messiah; who is he that struck thee?

148. Now Peter had followed Jesus afar off, even within, into the court of the high priest. And he was sitting with the officers, and warming himself at the fire. And there came one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and said, Thou also wast with the Nazarene, Jesus. But he denied, saying, I neither know, nor understand what thou sayest; and he went out into the porch. And the maid saw him, and began again to say to them that stood by, This is one of them. But again he denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilean. But he began to curse and to swear, I know not this man of whom ye speak. And straightway the cock crew. And Peter called to mind how that Jesus said unto him, Before the cock crow, thou shalt deny me thrice. And when he thought thereon, he went out and wept bitterly.

149. Now as soon as morning was come, the chief priests with the elders and scribes and the whole Sanhedrin took counsel against Jesus to put him to death. And they bound him, and led him away, and delivered him over to Pilate the governor. And as Jesus stood before the governor, they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Messiah, a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. Then the chief priests and elders further accused him of many things, but he answered nothing. Then said Pilate unto him, Answerest thou nothing? Hearest thou not how many things they testify against thee? But Jesus no more answered anything, not even one word; in-somuch that the governor marvelled greatly. And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But the governor said unto them, Ye have brought unto me this man, as one that perverteth the people, but behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; yea, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. But they cried out all together, say-

ing, Away with this man; let him be crucified!

150. Now at the feast the governor was wont to release unto the people one prisoner, whom they would. And they had then a notable prisoner, called Barabbas, in bonds with certain men that had made an insurrection in the city, and had done murder. And the multitude came up at this very hour and began to ask the governor to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude to ask that he should rather release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? And they cried out again, Crucify him! And Pilate said unto them, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him and let him go. But they cried out the more exceedingly with loud voices, Let him be crucified! Then Pilate, seeing that he prevailed nothing, but rather that a tumult was arising, and wishing to content the multitude, gave sentence that what they asked for should be done. And he released him that for murder and insurrection had been thrown into prison, but Jesus he delivered up unto their will, that he should be crucified.

151. Then the soldiers of the governor took

Jesus, and when they had scourged him, they led him into the court which is called the Prætorium, and gathered about him the whole band. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his own garments and led him away to crucify him.

And they compelled one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. And there were also two robbers led with him to be put to death.

152. And they came unto the place Golgotha, that is, the place of a skull. And they offered Jesus wine mixed with myrrh, but when he had tasted it, he would not drink. And it was the third hour, and they crucified him there. And Jesus said, Father, forgive them, for they know not what they do. And they set up over his head his accusation written, *The King of the Jews*. And with him they crucified the two robbers, one on his right hand, and one on his left. And when they had crucified him, they divided his garments among them, casting lots upon them, what each should take. And they sat and watched him there. And they that passed by

railed on him, wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself; if thou art the Son of God, come down from the cross. In like manner also the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him; for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

153. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, *Eloi, Eloi, Lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran, and filling a sponge full of sour wine, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. But Jesus uttered a loud cry, and gave up the ghost.

And when the centurion which stood by over against him saw that he so gave up the ghost, he said, Truly this man was a son of God. And there were also women beholding from afar: among whom were Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed

him, and ministered unto him; and many other women which came up with him unto Jerusalem.

154. And it now being evening, because it was the Preparation, that is, the day before the Sabbath, there came Joseph of Arimathea, a councillor of honorable estate, who also himself was looking for the Kingdom of God; and he took courage and went in unto Pilate and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

155. Now after that Jesus had been put to death the eleven disciples returned into Galilee. And it came to pass there that he appeared unto Simon Peter; then to the Eleven. Then he appeared to above five hundred brethren at once; then he appeared to James; then to all the apostles; and last of all he appeared to Paul also. And these went forth everywhere, and taught the people, and proclaimed in Jesus the resurrection from the dead.

APPENDIX

THE BIRTH OF JOHN THE BAPTIST

There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now advanced in years.

Now it came to pass, while Zacharias executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the sanctuary of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and

many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife advanced in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the sanctuary. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the sanctuary; and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days, Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days

wherein he looked upon me, to take away my reproach among men.

Now, when Elisabeth's time was fulfilled that she should be delivered, she brought forth a son. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. And Zacharias' mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their hearts, saying, What then shall this child be? For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

Blessed be the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

And hath raised up a horn of salvation for us

In the house of his servant David

(As he spake by the mouth of his holy prophets which have been since the world began),
Salvation from our enemies, and from the hand of all that hate us;

To show mercy towards our fathers,
And to remember his holy covenant;
The oath which he sware unto Abraham our father,
To grant unto us that we being delivered out of the hand of our enemies

Should serve him without fear,
In holiness and righteousness before him all our days.
Yea and thou, child, shalt be called the prophet of the Most High;

For thou shalt go before the face of the Lord to make ready his ways;

To give knowledge of salvation unto his people

In the remission of their sins,

Because of the tender mercy of our God,

Whereby the dayspring from on high shall visit us,

To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

LUKE'S STORY OF THE BIRTH AND YOUTH OF JESUS

Now in the sixth month after Elisabeth conceived the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail,

thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. For behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And behold, Elisabeth, thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary rose in these days and went into the hill country with haste, into the land of Judæa; and she entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit, and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for

joy. And blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord.

And she said,

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath looked upon the low estate of his hand-maiden;

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things;

And holy is his name.

And his mercy is unto generations and generations

Of them that fear him.

He hath shewed strength with his arm;

He hath scattered the proud in the imagination of their heart.

He hath put down princes from their thrones,

And hath exalted them of low degree.

The hungry he hath filled with good things;

And the rich he hath sent empty away.

He hath given help to Israel his servant,

That he might remember mercy

(As he spake unto our fathers)

Toward Abraham and his seed for ever.

And Mary abode with her about three months, and returned unto her house.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also

went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlchem, because he was of the house and family of David; to enrol himself with Mary, his wife, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David, a Savior, which is the Lord's Anointed. And this is the sign unto you: ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Beth-

lehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Anointed. And

he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

And his father and his mother were marveling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the

Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the Passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem. And his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance; and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? Knew ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all these things in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

MATTHEW'S STORY OF JESUS' BIRTH AND
INFANCY

Now the birth of Jesus, the Messiah, was on this wise. When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary as thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shall call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel;

which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her unto him as his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

Now after Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah;
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child and Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and

myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country by another way.

Now when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Out of Egypt did I call my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children;

And she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's

life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the place of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

THE WALKING ON THE SEA

Now it came to pass that Jesus and his disciples had gone away in the boat unto the other side of the sea; and great multitudes came unto him there, and he taught them. And as the day declined, he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray; and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night, Jesus came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spoke unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Master, if it be thou, bid

me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and began to walk upon the waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Master, save me. And immediately Jesus stretched forth his hand, and took hold of him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they had gone up into the boat, the wind ceased. And they that were in the boat fell on their knees before him, saying, Of a truth thou art the Son of God.

THE MIRACULOUS FEEDING OF THE FOUR THOUSAND

And on a day, when there was gathered unto Jesus in a desert place a great multitude, and they had nothing to eat, he called unto him his disciples, and said unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; if I send them away fasting to their homes, they will faint on the way; and some of them are come from afar. And his disciples answered him, Whence shall one be able to feed these men with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the multitude to sit down on the ground; and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and

they set them before the multitude. And they had a few small fishes; and having blessed them, he commanded to set these also before them. And they did eat, and were filled; and they took up, of broken pieces that remained over, seven baskets. And they that did eat were four thousand men, besides women and children. And he sent away the multitudes, and entered into the boat, and came unto the other side.

THE TRANSFIGURATION

And it came to pass that Jesus took with him Peter and James and John, and brought them up into a high mountain apart by themselves: and he was transfigured before them. And his face did shine as the sun; and his garments became glistening as the light; exceeding white, so as no fuller on earth could whiten them. And there appeared unto them Elijah with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Rabbi, it is good for us to be here; let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he knew not what he would say, for they were sore afraid. And there came a cloud overshadowing them; and there came a voice out of the cloud, This is my beloved Son; hear ye him. And when the disciples heard it, they fell on their faces and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

MARK'S RESURRECTION STORY

Now when Joseph placed Jesus in the tomb, certain of the women beheld where he was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome bought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb at the rising of the sun. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? for it was exceeding great. And looking up, they saw that the stone was rolled back. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he said unto them, Be not amazed; ye seek Jesus, the Nazarene, who was crucified; he is risen; he is not here; behold the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee; there shall ye see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

MATTHEW'S RESURRECTION STORY

Now on the morrow after Jesus was crucified, which is the day after the Preparation, the chief priests and the Pharisees gathered themselves together unto Pilate, saying, Sir, we remember that the deceiver said, while he was yet alive,

After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead; and the last error will be worse than the first. Pilate said unto them, Ye have a guard; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Now late on the sabbath day, as it began to draw on toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; and an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did tremble and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here; for he is risen, even as he said. Come, see the place where the Master lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to

pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they fell down before him. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in my name; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end of the world.

LUKE'S RESURRECTION STORY

Now when Jesus was buried, the women which had come with him out of Galilee followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the

body of the Lord Jesus. And it came to pass, while they were perplexed thereat, behold, two men stood by them in dazzling apparel; and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the Eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them who told these things unto the disciples. And these words appeared in their sight as idle talk; and they disbelieved them.

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the

things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea, and besides all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying that they had seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said; but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Messiah to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they were going; and he made as though he would go further. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and

gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart dull within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the Eleven gathered together, and them that were with them, saying, The Master is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood in the midst of them. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of broiled fish. And he took it and did eat before them.

And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their minds, that they might understand the scriptures; and he said unto them,

Thus it is written, that the Messiah should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high.

And he led them out until they were over against Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they fell on their knees before him, and returned to Jerusalem with great joy; and were continually in the temple, blessing God.

NOTES

CHAPTER I

THE BEGINNING OF THE GOSPEL OF JESUS THE MESSIAH

1. JOHN THE BAPTIST. Mk. 1:1-6 = Mt. 3:1-6 = Lk. 3:1-4; Mt. 3:7-10 = Lk. 3:7-9.

In the clause here used as the chapter-heading, taken from Mark's first verse, the words, "The Son of God" are absent in early manuscripts, and are here omitted. The quotation of Mark's second verse is from Malachi (3:1), not from Isaiah, and is probably not part of Mark's original text; it is passed over by both Matthew and Luke, and is here omitted. The Isaiah quotation is from 40:3. The original should be rendered, as in the American Revision, "Prepare ye in the wilderness the way of Jehovah," but Mark, followed by Matthew and Luke, renders it, "A voice of one crying in the wilderness," since John's preaching occurred in the Wilderness of Judæa. Verses 5 and 6 of Luke, added by the evangelist himself, to continue the quotation from Isaiah, are here omitted.

John is a characteristic Jewish prophetic figure; his dress is like that of his great prototype, Elijah (II Kings 1:9). His asceticism, coming to sharp expression in his food, helps in making his impression. Locusts were eaten by Palestinian peasants; Lev. 11:21-22 speak of them as allowed by the law. The wild honey is also found in the district where John preached. He chooses the country along the Jordan, that he may baptize in the river. Bap-

tism was used by the Jews when receiving a Gentile into the Jewish fellowship; it was thought to cleanse him from all that was unclean in his old life. When John demanded repentance of supposedly orthodox and pious Jews, and their baptism for moral cleansing and the beginning of a better life, it was an innovation very unwelcome to the leaders; but the common people accepted it with the more eagerness. They were looked down upon as godless and hopeless by the Pharisaic leaders; John gave them a chance to clear themselves and start anew. The method of baptism was complete immersion of the body in the river. John is preaching and baptizing in view of the Kingdom of God, whose establishment he believes to be imminent. People who accept his message, who repent, confess their sins and are baptized, are set apart as a fellowship of those who have prepared themselves, and are ready to enter in as citizens of the Kingdom so soon as it dawns. John is epoch-making, because he denies absolutely that membership in the chosen race will of itself secure admission there, and establishes repentance and moral renewal as the fixed requirement for every one. His sharp rebuke, "brood of vipers," is in place to the Pharisees and Sadducees, as Matthew has it, not to the "multitudes," as Luke has it. The striking figure of the tree and its fruit is used later by Jesus (sections 41 and 120).

2. JOHN'S MORAL COUNSELS. Lk. 3:10-14.

Note the three classes of persons counselled, and the appropriateness of the counsel to each class: the "multitudes" or "common people," the tax-gatherers, and the soldiers (these are Jewish soldiers in the army of Herod Antipas). The word "publican" in our English New Testament is a mis-rendering of the original, and gives no clear idea of the meaning, which is simply, "collector of taxes or duties."

3. THE COMING ONE. Mk. 1:7-8 = Mt. 3:11-12 = Lk. 3:16-18.

This is the only bit of John's preaching which Mark gives, and for all the evangelists it is the utterance of greatest interest, to which all else is secondary, because they regard these words as referring to Jesus, the Messiah, who soon followed John; and John himself they present almost exclusively as but the forerunner of Jesus, who prepared Jesus' way and pointed forward to him. This really does John an injustice; he had an independent significance and did an independent work, parallel to that of Jesus, whose great value Jesus, at least, recognized. (Compare sections 38 and 122.) But John did look forward to one who should come after him, to whom he was but the humble forerunner, for whom he would feel himself unworthy to perform the most menial service. But by his great Coming One he meant not the Messiah, and in particular not Jesus, but rather the great prophet, the second Elijah, who was expected to appear before "the day of the Lord" (Mal. 3:1-3; 4:5-6). Note the contrast between John's baptism in water and the coming baptism in Holy Spirit. The baptism with fire is the fiery punishment of the wicked, as figured by the burning of the chaff. The faithful are baptized in Holy Spirit, i.e., made spiritual, and fit for the garner of God. It is noteworthy that nearly all John's recorded preaching is in the form of vivid and striking figures. They seem as characteristic of him as the parables do of Jesus.

John's converts formed a Jewish sect that existed as a separate movement at least several centuries after his death. They came, late in the first century, to claim Messiahship for him. Luke has introduced that idea in a comment in 3:15, but it is unhistorical at this point and is here omitted.

4. JESUS BAPTIZED. Mk. 1:9-11 = Mt. 3:13, 16-17 = Lk. 3:21-23a.

Note how simply Jesus is introduced into the story. Nazareth in Galilee is assumed to be his home; he was in all

probability born there. In Mark the heavenly vision and voice come to Jesus only; it is an ecstatic experience of his own, as it of course originally was. In Matthew and Luke, this experience is objectified, to be seen and heard by others. The words of the heavenly voice are based on Psalm 2:7 and Isaiah 42:1. This experience is full of deep meaning to Jesus; it reveals to him a deep consciousness of sonship to God and intimacy with his Father. It means the definite consecration of his life to God's service, though precisely what direction that service shall take is probably not yet clear. He is not, at this point, made conscious of his Messiahship.

Verses 14 and 15 of Matthew are here omitted, as the evangelist's own addition. He is troubled, as many early Christians were, by the fact that Jesus, along with others, receives baptism from John. It seems to make John his superior (a fact taken advantage of by later "Baptists" in their controversy with Jesus' followers), and it raises the question why Jesus, the sinless Messiah, should need "a baptism of repentance unto forgiveness of sins." Notice that Matthew omits these latter words in describing John's mission in 3:1-2. So here in verses 14 and 15 he means to set all questioning at rest. For the same reason, the Fourth Gospel omits all mention of Jesus' baptism. There is no historical indication that John and Jesus had any personal acquaintance, or that at the time Jesus was baptized, John differentiated him in any way from the hundreds of other "converts."

5. JESUS' TEMPTATIONS. Mk. 1:12-13 = Mt. 4:1-11 = Lk. 4:1-13.

This narrative, despite its pictorial, non-historical form, is included here for its great power and beauty, as well as for its significance. There undoubtedly was an experience of meditation and resolve which followed Jesus' baptism, during which the problem of his vocation was worked out. This experience is the point of departure for this narrative, but the detailed content mirrors repeated experiences of

his later days. With the first temptation compare section 108; with the second, section 57; with the third, section 94. The striking symbolic-narrative form of the passage, with its dialogue and effective setting, may well be the artistic creation of Jesus himself, as he set forth something of his own inner experience of struggle to his disciples. His quotations are all from two chapters of Deuteronomy (8:3, 6:16, 6:13, in this order). Satan quotes Psalm 91:11-12.

The text here follows Matthew in the main; the significant phrase "for a season" in the last sentence is from Luke.

6. JESUS' MISSION BEGUN. Mk. 1:14-15 = Mt. 4:12-13, 17 = Lk. 4:14-15.

The spiritual impulse which came upon Jesus in the experience of his baptism is still with him, guiding and controlling his movements as he begins his mission. The arrest of John will be told later in the story; it is here the signal for Jesus to take up the interrupted task of his predecessor. He begins with the same proclamation as did John, "The Kingdom of God is at hand," and, in general, means to do what John had done, though doing it in his own way. Jesus believes that the Kingdom is very near, and finds his task in the preparation of his people for its advent. There is no suggestion that he ever baptized, or that his followers did so until after his death.

We do not know exactly why Jesus left the Nazareth home, and henceforth made Peter's house in Capernaum his headquarters, but such was the case. Perhaps Capernaum offered a better field; perhaps there was already some lack of sympathy on the part of his family. (Compare section 49.)

The word *gospel* might well be rendered *Message*. Vss. 14-16 of Matthew are one of this evangelist's favorite attempts to find Old Testament predictions for elements of the Gospel story, and are here omitted.

7. THE FIRST DISCIPLES. Mk. 1:16-20 = Mt. 4:18-22.

These four young men have of course already been among

Jesus' sympathetic hearers. This scene is only their personal attachment to him as "disciples" in the closer sense. The similar calling of Levi or Matthew is given in section 15. The rest of the Twelve were undoubtedly called in much the same fashion. Such a scene illustrates something of the charm, the "magnetism," the authority, which every one felt in Jesus. When he commanded, they obeyed; when he called, they left all and followed. It is not meant that these four fishermen give up at this time their livelihood, and spend all their time following Jesus about. They go on with their work as before, spending what time they can with their Master. Only later do they give their whole time to their discipleship.

The parallel in Luke 5:1-11 is really another story, told from another point of view, and is here omitted.

8. THE FIRST HEALING. Mk. 1:21, 23-28 = Lk. 4:31, 33-37.

This episode is omitted by Matthew, who, however, makes up for it in 8:28, where he has two demoniacs instead of the one mentioned in Mark and Luke. The comment of verse 22 in Mark (vs. 32 in Lk.) is used in a later section (92), and is here omitted.

The phenomenon known as demon-possession was very common in Palestine and elsewhere in Jesus' time, and is common among primitive peoples in our own time. Missionaries in China, for example, bring us accounts closely duplicating those in the gospels. The idea is that an evil spirit, wandering about seeking a place of residence, a body in which it can enjoy the functions of life, slips into the body of some living person and takes up its abode there. It must first, of course, overcome the personality of the body's owner, and put it in abeyance. Henceforth, the evil spirit acts and speaks through the body as its master. It has its own name and personality; it has supernormal knowledge. It is malicious, and takes pleasure in tormenting the body in which it dwells, producing all sorts of pains and physical disturbances. In particular, all those obscure forms of nervous and mental disease, insanity, mania, hys-

teria, epilepsy, and the like, were ascribed to an indwelling demon. Such conditions often brought with them disturbances of the natural functions; inability to use the limbs, inhibition of the sense of sight or hearing, or of the power of speech, without any organic defect, were frequent symptoms of the demon's presence. Since these conditions had no organic cause, they were relieved by other than organic means. What was needed was a shaking up of the nervous and mental organism, to restore its equilibrium, so that the intruding element would yield, and the normal personality would again be in control. To use the language of the theory, what was needed was to drive out the demon. This was commonly done by the rabbis, by means of charms, spells, and incantations, many of which were believed to be handed down from Solomon. Jesus shared the belief of his contemporaries in this matter, but he did not use the rabbis' method for expelling demons. He used simply his strong personal power, his authority, to which these distraught minds yielded. Modern science, while not sharing the demon theory, knows that Jesus' method is most effective in dealing with such cases, and uses it, under the modern name of "suggestion," with notable success. With Jesus, all the conditions of success were given; his own strong faith and personality, the faith of the sufferer, the faith of those round about. All shared the same theory, and expected the cure by the same means.

Modern psychology has not fully explained such cases, though it studies the phenomenon under the name of "double personality." It is like the "controls" of Mrs. Piper and other "mediums," and as the "control" has information unknown to the medium, so the demons were believed to have supernormal knowledge. In several cases, they are represented in the gospels as recognizing Jesus as Messiah, and crying out this title before the bystanders; this element is quite certainly legendary, and is in the present section, as always, omitted.

9. PETER'S WIFE'S MOTHER. Mk. 1:29-31 = Mt. 8:14-15 = Lk. 4:38-39.

A very simple, natural incident. Peter's house is Jesus' headquarters during his mission. Those in the house are his faithful followers, with perfect confidence in him. We are not to suppose that the mother-in-law had typhoid fever, or scarlet fever, or yellow fever, or typhus fever, or anything which we properly call fever, bacterial in origin, malignant. The Greek uses here a present participle which is best translated "feverish." We have, of course, no medical diagnosis, but only the household report in a fisherman's cabin. "Mother is feverish and has gone to lie down," is as much as the Greek words indicate. When Jesus enters, they tell him of her, for they all believe he can relieve her. And so he does; taking her by the hand, he infuses something of the vigor and strength of his own personality into her, and she rises, and begins to wait upon them. Such calming, strengthening, restorative influence Jesus undoubtedly had, as many men and women in all time have had. In Jesus' time the science of medicine was of course in its infancy; most healing was in the hands of rabbis, priests, or other religious functionaries, and various forms of suggestion or "psycho-therapy" were the curative processes most in vogue. Jesus as a healer is not a unique figure. His abundant measure of success is due primarily, as he himself always insisted, to the faith or confidence of those whom he cured. But that faith is inspired by his personality, by the strong sense of personal power and authority resident within him. There was obviously a sort of radiation of cheer and strength from his person, to which the sick and feeble responded. Such curative influence of personality is well-known and highly valued in modern medical science. In all the cures wrought by Jesus, we are without precise details as to the nature and status of the disease, or as to the permanence of the cure. But that the stories for the most part rest upon a secure foundation, though at times somewhat exaggerated in the telling, there can be no reasonable doubt.

10. HEALINGS AT EVENING. Mk. 1:32-34 = Mt. 8:16 = Lk. 4:40-41.

A vivid picture of Jesus' successful healing ministry, which drew many people to him. Its essential condition was the people's faith, which grew with the increase of the cures. Mt. vs. 17 adds, as so frequently, an Old Testament proof-text (Is. 53:4) which is here omitted, as is the last part of vs. 34 in Mk. (vs. 41 in Lk.), in which the demons recognize Jesus as Messiah. (Compare note on section 8.)

11. THE NEXT TOWNS. Mk. 1:35-38 = Lk. 4:42-43.

Jesus is most anxious to deliver his Message, and is unwilling to have his fame as a healer interfere with his true mission. For this reason he commonly bids those healed not to spread abroad the story of their healing.

12. THE MISSION IN GALILEE. Mk. 1:39 = Mt. 4:23-25 = Lk. 4:44.

Mark gives a brief editorial summary of Jesus' early mission, which Matthew somewhat expands in words which are here mainly followed. It is a legitimate statement, based on many indications throughout the gospels. Matthew's somewhat too precise catalogue of cures in verse 24 is here omitted.

13. THE LEPER. Mk. 1:40-45 = Mt. 8:1-4 = Lk. 5:12-16.

The disease called in the Bible leprosy is not the same as that now called by that name, as physicians have abundantly demonstrated. (See an article by Dr. Shamberg in *Biblical World* for March, 1899, and one by Dr. McEwen in *Biblical World* for September, 1911.) Simon the leper (see section 119), in whose house at Bethany Jesus was entertained, was obviously a man who had suffered from the disease, but was now restored to health. For such restoration of lepers to health was common, and that without medical treatment, but simply by the passage of time. The fullest Old Testament account of leprosy is found in Lev. 13 and 14. Chapter 13 gives the symptoms by which the presence of the

disease is established; if a man clearly has leprosy, he must leave family and friends and go into quarantine. That is, he must go outside the camp or town, find shelter there as he may, in tombs or caves; he must cry "Unclean" at the approach of another person, for his disease is highly infectious, and his food must be brought to him by friends and placed where he can get it without approaching any one else. But the disease runs its course; his flesh and skin grow healthy again. He believes he is quite cured. But he is not allowed to decide this important matter for himself, and to leave quarantine at will. He might easily be too optimistic in his diagnosis. He must first show himself to the high priest, who was chief health officer as well, and be examined by him according to a careful list of symptoms laid down in the Levitical code. If he stood the test, the high priest "declared him clean," and gave him the official pronouncement of health. Then, after making a prescribed thank-offering in the temple, he was allowed to return to his home, and to association with other people. If there were still signs of disease, he must return to quarantine for an added period. This course of events was so common it had to be regulated at length in the code of Leviticus; the disease in question is plainly not the "leprosy" which is the most terrible of maladies because incurable, so far as is known. The man in our story was plainly such a "leper," in the Biblical sense. He had lived outside the town until he was certain that the disease had left him. It was a long and difficult journey to Jerusalem, which the law required. And why should he go? Would not the word of some Scripturally trained rabbi or scribe in his own town be more valid in authenticating his cure than his report of the pronouncement of Caiaphas, the worldly high priest in Jerusalem? His friends and neighbors would accept the decision of a man like Jesus, for example, with complete confidence. If Jesus would "declare him clean," he might be spared the journey to Jerusalem, and return at once to his home. And this is precisely what he asks of Jesus. For the Greek word which is usually translated "make clean," in his request, is the very word which in Leviticus is used of the official pro-

nouncement by the priest. If we translate it "pronounce clean" in the gospels, as we do in Leviticus, all the difficulty of the episode vanishes, and we have the original scene, which by the misunderstanding of ambiguous words, has been made into a miracle-story. Jesus sees that the man is clean; he lays a compassionate hand upon him (forbidden as dangerous and ceremonially defiling while the disease is still present) and declares him clean. But he will not encourage, by any act of his own, neglect of the ancient law; he bids the man go to the priest and do as the law requires, which the man, very naturally, does not do, to Jesus' annoyance and embarrassment.

The evangelists share the naïve view that Jesus really removes the leprosy; the statement of the sudden cure (in vs. 41b of Mk., 3b of Mt., 13b of Lk.) is here omitted.

14. THE PARALYTIC CURED. Mk. 2:1-12 = Mt. 9:1-8 = Lk. 5:17-26.

Another of Jesus' striking cures. The word translated "paralytic" really means "lamed," and denotes a man unable to walk or use his limbs, in consequence of rheumatism or some similar malady. Such cases are peculiarly susceptible to cure by suggestion; a very large number of the cures at Roman Catholic shrines, such as Lourdes or Trèves or St. Anne de Beaupré, are of this character, as is evidenced by the large number of crutches and canes left as votive offerings. In this case, the man's faith and eagerness are extraordinarily strong, so that he even breaks through the roof to get into Jesus' presence. We may assume the faith of his bearers, and the enthusiasm of the great crowd also has its effect; the cure is wrought. Jesus probably had some prior knowledge of the man or some further words with him, here unrecorded. At any rate, he knows the man's genuine repentance, his faith, his desire to be of the company of those who are ready to welcome the Kingdom, his heart-felt reception of the Message. And so he assures the man of the divine forgiveness. He believes, here as always, that what God requires of a man as a prerequisite for forgiveness is simply repentance and a desire to be again

right with his Father. And Jesus can give assurance to every such man that his sins really are forgiven, and bid him go on in the new and purer life. He does not, of course, himself forgive the sins, as if he claimed the prerogatives of God; he does what the modern priest does in pronouncing absolution. And this assurance he believes one man may properly give to another. The phrase "Son of Man" in the usual translation of the sentence, "The Son of Man hath power on earth to forgive sins," is a misrendering of the Aramaic phrase used by Jesus, which means simply "man." The evangelists erroneously take it as meaning Son of Man or Messiah, applying it to Jesus himself. Jesus did not mean, "I, as Messiah, have the right to forgive sin"; he meant, "Man may assure his brother-man of God's forgiveness."

15. THE CALL OF LEVI. Mk. 2:13-17 = Mt. 9:9-13 = Lk. 5:27-32.

The Jewish tax-gatherers were despised by their fellow Jews as apostates, as worse than Gentiles or evil-doers, for they put themselves in the service of the hated conquerors to collect the tribute from their own people. In the New Testament they are commonly grouped with "sinners," which shows how they were regarded. Jesus, like John before him, had a message for these outcasts, and received many of them among his followers. Here he summons one of them, already his follower in the general sense, to be a personal disciple. Mark calls the man Levi, son of Alphaeus; Luke simply Levi. Matthew calls him Matthew, which is probably the same man's other name. It is he, of course, to whom tradition ascribes our first gospel, and who is probably the actual writer of its principal source. The feast is probably in Levi's house, though Mark's wording could be understood as meaning Jesus' house (i.e., Peter's). Matthew seems to take it in the latter sense, Luke in the former. Jesus' reply to the Pharisaic criticism is classic.

Mt. vs. 13a, giving a quotation from Hosea 6:6, is obviously due to the evangelist, and is here omitted.

16. WHY JESUS AND HIS DISCIPLES DID NOT FAST. Mk. 2:18-22 = Mt. 9:14-17 = Lk. 5:33-38.

The disciples of John the Baptist remained for many years as a separate sect from the followers of Jesus, finally growing to be their distinct rivals. Like their master, John, they were ascetics, given to fastings, and like him (but also like Jesus' followers), they made much of baptism. It is Luke who among New Testament writers shows most acquaintance and sympathy with them. Notice how here in vs. 33 he says, unlike the others, "they fast often and make supplications." The latter phrase refers to stated forms of prayer; to these Luke has another reference in 11:1 (see section 34). The parable of the sons of the bride-chamber has no reference to Jesus' death, but only by a striking illustration shows that fasting is in place as a sign of mourning, and is no fitting expression of the religious experience of Jesus' disciples. (Compare section 80.) The parables of the unshrunk cloth and the new wine simply illustrate the same truth that certain religious forms, such as fasting, did not fit the religious experience of Jesus and his followers. As little as unshrunk cloth fits an old garment, as freshly fermenting wine fits old wine-skins, so little does fasting fit our filial and happy religious life. These, like all parables, are *illustrations*, not allegories. Vs. 39 in Luke is added by the evangelist, is wholly out of place in this context and is here omitted.

17. THE SABBATH FOR MAN. Mk. 2:23-28 = Mt. 12:1-4, 8 = Lk. 6:1-5.

Strict Jews, such as the Pharisees, would regard the plucking of heads of grain as work, and therefore a violation of the Sabbath. Jesus urges that the Sabbath laws of the Old Testament were made for man's sake, not man for their sake. He illustrates by an incident in the life of David (I Sam. 21:1-6). Scripture itself shows that man is master of the law; not its slave. The phrase "Son of Man," in the usual translation of the last verse of the sec-

tion, is a misrendering of a phrase in Jesus' Aramaic speech meaning simply "man."

The reference to Abiathar in Mk. vs. 26 is inaccurate and is here omitted, as it was by Matthew and Luke. Verses 5-7 in Matthew are the evangelist's addition, and are here omitted.

18. A SABBATH HEALING. Mk. 3:1-6 = Mt. 12:9-10, 13-14 = Lk. 6:6-11.

Here is another cure wrought by the strong will and dominant personality of Jesus. He speaks sharply to the man, and the man instinctively obeys, stretching out the hand that had so long been unresponsive to his will. The evangelists tell this story, not primarily to show Jesus as a healer (that is taken for granted), but to demonstrate his attitude toward the Sabbath.

Verses 11 and 12 of Matthew are the addition of the evangelist and are here omitted, but used in part in the following section.

19. ANOTHER SABBATH HEALING. Lk. 13:10-17 = Mt. 12:11.

This incident, though found only in Luke, is quite credible as a cure by suggestion. Like the preceding section, it is given by the evangelist primarily to illustrate the attitude of Jesus (and so of his followers) to the Sabbath. The healing is taken for granted, and is not opposed to probability. One verse (12:11) is quoted from Matthew.

CHAPTER II

TEACHING THE DISCIPLES

20. BEATITUDES. Mk. 3:13 = Mt. 5:1-2 = Lk. 6:12-13a, 20a; Mt. 5:3-9 = Lk. 6:20b-21; Lk. 12:32; Mt. 13:16-17 = Lk. 10:23-24.

The appointment of the Twelve, with the list of their names, given by Mark and Luke at this point, we reserve with Matthew, till a later occasion. In the familiar "Beatitude" section, verse 5 and verses 10-12 of Matthew are

omitted, also verses 22-26 of Luke. Luke's use of the second person in the beatitudes is followed rather than Matthew's use of the third, since Jesus was blessing those to whom he was speaking rather than stating general principles.

The "Sermon on the Mount," as we have it in its long form in Matthew 5-7, is the creation of the evangelist, who puts together sayings of Jesus from different occasions. Luke has most of this material, but scattered through his gospel. Only a small portion of the material given here by Matthew is given also here by Luke. The present arrangement regroups the sections and places some of them at a later point. The original discourse at this point was spoken to disciples, not merely the Twelve, but a larger group of Jesus' followers. The "woes" in Luke, vss. 24-26, are not original, if only for the reason that the rich to whom they are addressed were not present on that occasion.

21. THE PARABLE OF THE IMPORTUNATE WIDOW. Lk. 18:1-7.

This parable, found only in Luke, is a close parallel to the parable next following, that of the importunate friend, also found only in Luke. Luke has widely separated them, yet they belong together, as here arranged, having the same point, the certain hearing of men's prayers by the Father in heaven. Verse 8 and part of verse 7 are here omitted.

22. THE PARABLE OF THE IMPORTUNATE FRIEND. Lk. 11:5-8.

Compare preceding note. God's goodness is illustrated by contrast.

23. THE FATHERLINESS OF GOD. Mt. 7:9-11 = Lk. 11:11, 13.

Verse 12 in Luke is probably an addition by the evangelist, and is here omitted. This section gives the moral of the two sections preceding.

24. ASK; SEEK; KNOCK. Mt. 7:7-8 = Lk. 11:9-10.

These verses are here made to follow, rather than precede, the preceding parables.

25. THE DIVINE CARE. Mt. 6:25-33 = Lk. 12:22-31.

Mt. vs. 34, which has no parallel in Luke and has slight relation to the real thought of the section, is here omitted. This section is Jesus' classic expression of faith in the Father's goodness.

26. TREASURES IN HEAVEN. Mt. 6:19-21 = Lk. 12:33-34.

Matthew is here followed.

27. TWO MASTERS. Mt. 6:24 = Lk. 16:13.

The exact meaning of Mammon is uncertain; it seems, however, to signify riches.

28. SALT. Mk. 9:50 = Mt. 5:13 = Lk. 14:34-35a.

This saying concerning salt appears in different form in each of the gospels, as well as in different connections and with different application. The wording here given is an attempt to reach the original form and meaning. Mk. vs. 49 is here omitted, and certain phrases in Mt. and Lk.

29. THE LIGHT THAT SHINES. Mt. 5:15-16 = Lk. 11:33 = Mk. 4:21 = Lk. 8:16.

What is said in the note on the preceding section is true here also.

30. THE LIGHT OF THE EYE. Mt. 6:22-23 = Lk. 11:34-36.

Here the words "single" and "evil," as applied to the eye, are rendered by their equivalents "sound" and "diseased."

31. THE BEAM IN ONE'S OWN EYE. Mt. 7:3-5 = Lk. 6:41-42.

The familiar order of this and the next section is here reversed. A "mote" is a tiny splinter or speck of chaff; the "beam" is the literal large timber, used in building.

32. JUDGE NOT. Mt. 7:1-2 = Lk. 6:37-38 = Mk. 4:24b.

The wording of Luke is followed. The "lap" is simply a loose fold of the garment gathered up to serve as a pocket or receptacle.

33. THE GOLDEN RULE. Mt. 7:12 = Lk. 6:31.

The familiar "Golden Rule."

34. THE LORD'S PRAYER. Mt. 6:7-13 = Lk. 11:1-4.

In the main, the form of the Lord's Prayer in Lk. is followed, as more probably original than the expanded form in Mt. "Thy will be done, as in heaven, so upon earth," is an explanatory equivalent of "Thy Kingdom come"; similarly "But deliver us from the evil one" (or the tempter) merely repeats and emphasizes the petition "Lead us not into temptation." These two additions bring the number of petitions up to the sacred number seven; it is much more likely that the original brief prayer was thus enlarged in the liturgical use of the churches, than that an original seven-petition prayer was cut down to the form in Luke. Passages used in liturgy always tend to enlarge rather than to grow shorter. The familiar doxology "For thine is the Kingdom and the power and the glory, forever and ever, Amen," is no part of the New Testament text, and is omitted in the Revised Version, though the King James version has it in the text of Matthew, which here rested on late and inferior mss. as well as on familiar church usage. It was a late liturgical addition.

Our common English phrase "Forgive us our trespasses, as we forgive those who trespass against us," is found in no New Testament, but is taken from the English *Book of Common Prayer*, which apparently took it from Tyndale's translation of 1525. The suggestion for it is of course in Mt. 6:14-15.

CHAPTER III

UNBELIEF AND OPPOSITION

35. A GENTILE'S FAITH. Mt. 8:5-10, 13 = Lk. 7:1-10.

Matthew is here followed. Vss. 11-12 of Matthew (Lk. 13:28-29) is a later saying, probably not from Jesus, certainly not belonging to this occasion. The "boy" in Matthew's account seems to mean the centurion's son. But the word is ambiguous and may mean "servant." Luke so understands it, and calls him "slave." The parallel story in John 4:46-54 calls him "son." Jesus' reply to the centurion's appeal is properly taken as a question, though the familiar translation makes it a statement, "I will come and heal him." The cure is a typical case of cure by suggestion. To follow it clearly, we ought, instead of following the father on his errand to Jesus, to stay by the suffering boy's bedside. It is there that the cure is wrought, not in the village street where Jesus talks with the father.

But the evangelists do not tell the story to illustrate Jesus' healing power. They are not chiefly interested in the cure as such, but in the fact that the centurion was a Gentile, who showed such extraordinary faith as quite to surpass Jesus' own countrymen. He did not expect Jesus to come to his house, but from a distance to exercise his healing authority over pain. Just this faith, shared, as it doubtless was, by his family and the afflicted boy, wrought the cure, as Jesus says.

36. JOHN BAPTIST IMPRISONED. Mk. 6:17-20 = Mt. 14:3-5 = Lk. 3:19-20.

The name Philip, given to Herodias' former husband in Mark and Matthew, is an error. Luke gives no name. Herodias had fled from her husband in Rome, and had joined Antipas the tetrarch, who had divorced his wife for her sake. Both her first husband and Antipas were half-uncles of Herodias, and her daughter, Salome, later married another half-uncle of Herodias, Herod Philip, who was Antipas' brother, and half-brother to Salome's father.

37. JOHN'S MESSAGE TO JESUS. Mt. 11:2-6 = Lk. 7:18-23.

"He that cometh," in John's question, is the same figure as "he that cometh after me" in Mt. 3:11, and "Elijah that is to come" in Mt. 11:14, the great prophet promised in Mal. 3:1 (quoted in Mt. 11:10). John was not expecting a kingly Messiah, but a great prophet, the promised Elijah who was to come. Jesus' reply to the messengers uses figurative language based on Is. 35:5-6, 61:1, which Jesus elsewhere (section 50) quotes as descriptive of his work. The evangelists, especially Luke, take this language literally, of healing miracles; Jesus means it, as Isaiah did, of spiritual ministration to men's needs, lives and souls. To John's question, Jesus returns no definite answer, but the last sentence is a hint to John not to misunderstand Jesus or his work. In reality, Jesus identifies, not himself, but John, with "the coming one."

38. JESUS' JUDGMENT OF JOHN. Mt. 11:7-11, 14 = Lk. 7:24-30.

Here Jesus distinctly identifies John himself with the "coming one," the Elijah of Malachi's prophecy, and praises John in the loftiest terms. But he adds that the least citizen of the coming Kingdom is greater than the greatest figure in the present world-order. Verses 12-13 in Mt. (Lk. 16:16) are used later, in section 122.

39. THE EXECUTION OF JOHN. Mk. 6:21-29 = Mt. 14:6-12.

This account of John's death is by some scholars considered legendary, but without sufficient reason. Josephus, in his *Antiquities of the Jews*, Book XVIII, chap. V., section 2, has an account of John's death which does not mention the connection of Herodias and her daughter with the matter, but is not necessarily contradictory of the gospel story. Moreover, in case of a difference of statement between the evangelist and Josephus on such matters, the evangelists are quite as likely to be correct as Josephus.

40. THE PHARISEES SLANDER JESUS. Mk. 3:22 = Mt. 9:32-34 (12:22-24) = Lk. 11:14-15.

This incident appears twice in Matthew. Lk. vs. 16 is out of place, and is here omitted. The fact that Jesus used no spells or charms to cast out devils suggested the charge that he was in league with the devil.

41. JESUS' CONDEMNATION OF EVIL SPEECH. Mk. 3:23-30 = Mt. 12:25-37 = Lk. 11:17-23, 12:10, 6:45; Mt. 7:16-18, 20 = Lk. 6:43-44.

The name of Satan here used is correctly Beelzebul, not Beelzebub. Jesus' severe condemnation is of the heart so perverted that it calls evil good and good evil, that it stigmatizes the spirit of God as Satanic. He believes that his power over the demons shows that the Kingdom of God is near. He is now binding the "strong man" as a preliminary to his complete defeat and overthrow. The contrast is not between the Holy Spirit and *the* Son of Man, i.e., the Messiah, but *a* son of man, i.e., a human being. One may blaspheme the man, even Jesus himself, with impunity, but not so the Spirit within him, working through him. Such hasty and inconsiderate words will face a man in the solemn hour of judgment.

42. THE PARABLES OF THE LOST SHEEP AND THE LOST COIN. Mt. 18:12-14 = Lk. 15:1-10.

The pious and orthodox Pharisees considered any contact with the common people, lax in their keeping of the law, as defiling. It was one of the chief grounds of criticism of Jesus that he constantly associated with them and gave them his message. Here he gives his justification.

43. THE PARABLE OF THE LOVING FATHER. Lk. 15:11-32.

This great parable ought to be called the parable of the "Loving Father," not of the "Prodigal Son." It illuminates, not sonship, but fatherhood. Its lesson is that of the two preceding parables.

44. THE PARABLE OF THE SUPPER-GUESTS. Mt. 22:1-10 =
Lk. 14:16-23.

This parable, which really illustrates Jesus' desire to win the multitudes, and show them as the objects of God's love, while the leaders rejected his invitation, has been used by our evangelists to illustrate the rejection of Judaism in favor of the Gentiles, as shown in the development of the early church. Matthew, in particular, has quite changed the form and significance of the parable. The text given here is a simplification, to restore so far as possible the original form. Verses 11-14 of Matthew have really no connection here, are probably not from Jesus, and are here omitted.

45. THE PARABLE OF THE LABORERS IN THE VINEYARD. Mt.
20:1-15.

This parable, like those of the lost sheep, coin, and son, illustrates God's love and welcome for the late-returning sinners, which is exercised without wronging the always good. Vs. 16 is the evangelist's comment, and is here omitted. At the beginning of the parable, the introductory phrase, "the Kingdom of Heaven is like," is purely formal, and is wholly misleading when taken literally. It occurs most often in Matthew's form of the parables, and is here, as always, omitted.

46. THE WOMAN WHO LOVED MUCH. Lk. 7:36-48.

Verses 49 and 50 obscure the point of the incident, are repeated from other contexts, and are here omitted. The incident is not at all the same as the anointing at Bethany (section 119), though the host in each case is called Simon, and Luke is so much impressed by the likeness of the two stories that he omits the latter one, while borrowing some of its language for this incident.

47. COUNSEL TO HOSTS. Lk. 14:12-14.

Jesus' sympathy for the needy here finds clear expression.

48. COUNSEL TO GUESTS. Lk. 14:7-11.

An excellent lesson in humility. Compare (in section 133) the criticism of the Pharisees and scribes "who love the chief places at feasts."

49. JESUS' MOTHER AND BROTHERS. Mk. 3:20-21, 31-35 = Mt. 12:46-50 = Lk. 8:19-21; Lk. 11:27-28.

The first part of this passage (Mk. vss. 20-21) is omitted by Matthew and Luke, though it is really necessary for the understanding of the later scene. They omitted it because of their unwillingness to represent Mary and her younger sons as desiring to put Jesus under restraint as one out of his right mind. There is here apparent an estrangement between Jesus and his family which we shall meet again. The Greek phrase in Mk. vs. 21 which is here rendered "his mother and his brethren" literally means "members of his family." The English translation in our authorized and revised versions is "his friends," which is misleading.

50. JESUS IN HIS NATIVE TOWN. Mk. 6:1-6 = Mt. 13:53-58 = Lk. 4:16-22, 24.

This visit of Jesus to Nazareth followed the attempt of his mother and brothers to take him into custody. How soon afterwards it came we cannot tell. The suggestion of this passage is that Jesus' mother and brothers were not present in the synagogue when he spoke, but that his sisters were there. The estrangement obviously continues and is evident in Jesus' last words. His inability to perform many cures in Nazareth because of people's lack of faith throws light on the conditions of the healings generally. This section is also interesting as showing that Nazareth, not Bethlehem, was Jesus' native place, and that the legend of his virgin birth does not belong to the earliest tradition. The original account in Mark (vs. 3) calls Jesus "the builder" (incorrectly rendered "carpenter"); Matthew (vs. 55) out of mistaken reverence, changes this to "carpenter's son." On this change of Matthew rests the entire tradition of "Joseph the Carpenter." Luke

changes Mark's phrase (vs. 3) "the son of Mary" to "Joseph's son" (vs. 22), which is clear evidence that Luke did not hold the virgin birth view. Vss. 23-30 in Luke give an entirely different ending to the scene, are unhistorical, and are here omitted. The passage read from Isaiah is 61:1-2, and Jesus correctly feels that his work realizes what the prophet wrote.

CHAPTER IV

HEALINGS AND PARABLES

51. PREACHING FROM THE BOAT. Mk. 3:7-10 = Mt. 12:15 = Lk. 6:17; Mk. 4:1-2a = Mt. 13:1-3a = Lk. 8:4a.

Vss. 11-12 in Mk. 3, 16-21 in Mt. 12, and 18-19 in Lk. 6 are here omitted. The passage serves to introduce the following section.

52. JESUS IN THE STORM. Mk. 4:35-41 = Mt. 8:18, 23-27 = Lk. 8:22-25.

This section is often called a miracle-story, and regarded as legendary. But as it reads it is neither miraculous nor legendary. It illustrates Jesus' perfect trust and confidence in God's care even in times of danger. One of the sudden wind-storms characteristic of the sea of Galilee gives an opportunity for its vivid expression. The story in Mk. 6:47-52 (Mt. 14:24-32) is a legendary development of this same incident, and is used in the appendix.

53. THE GERASENE DEMONIAK. Mk. 5:1-20 = Mt. 8:28-34 = Lk. 8:26-39.

A considerable number of verses and parts of verses are omitted, including especially those which connect the swine with the episode. This element is probably legendary; at least, any basis of fact in it cannot now be disentangled. The swine is for the Jew the typical unclean animal. The statement in Mark, vs. 7, that the demon recognized Jesus as Messiah is also legendary; it often

recurs. The entire incident is regarded as legendary by many scholars, but as here given it agrees perfectly with the circumstances of the time and is obviously not a mere invention. The description of the maniac here is particularly complete and helps us to see what conditions were then ascribed to demonic possession. We see also what sort of calming and restoring influence Jesus was able to exercise on disordered minds.

54. THE CURE OF THE EPILEPTIC BOY. Mk. 5:21 = Lk. 8:40; Mk. 9:17-28 = Mt. 17:14-20 = Lk. 9:38-42; Mk. 11:23-24 = Mt. 21:21-22 = Lk. 17:6.

The verse from Mk. 5 (Lk. 8) is here used to introduce the episode of the epileptic boy, instead of that of Jairus' daughter, as in Mark and Luke.

This section, like the preceding one, gives us a clear picture of a case of "demon possession" and its relief by Jesus. There is no indication that such "cures" were necessarily, or even usually, permanent. Vss. 14-16 of Mk. 9 and vs. 37 of Lk. 9, which connect this episode with that of the transfiguration, are here omitted, as well as vs. 43 of Lk. 9. The closing sentences reaffirm Jesus' conviction that such restorative influence demands the active exercise of faith, not only in the subject, but in the healer as well.

55. JAIRUS' DAUGHTER AND THE WOMAN HEALED BY FAITH. Mk. 5:22-43 = Mt. 9:18-26 = Lk. 8:41-56.

A remarkable combination of two healings of which the first is really the more remarkable. In it Jesus was not consciously concerned; he knew nothing of it until it was all over; then he asked, "Who touched me?" And learning the identity of her who had touched him, he said, quite scientifically, "Your faith cured you." It was not a cure wrought by himself.

The story of Jairus' daughter needs only to be read as here given to be understood. Jesus correctly said, "She is not dead, but sleeps," aroused her from her death-like sleep, and bade her parents give her some strengthening

food. But the neighbors and servants who had laughed Jesus to scorn in their fixed belief that the girl was dead, of course pictured to themselves and others that Jesus had recalled her already departed spirit. And so the legendary aspect of the episode began and grew. It is precisely against such misapprehension that Jesus wishes to guard in his charge of silence in the last verse.

Luke, and especially Matthew, show how the story has developed in the miraculous direction in the later telling. *Talitha cumi*, "Maiden, arise," is Aramaic, Jesus' own language.

56. WHAT MEN SAID OF JESUS. Mk. 6:14-16 = Mt. 14:1-2 = Lk. 9:7-9.

This section shows what a great impression Jesus was making, but it shows also what a great impression John Baptist had made, when Jesus could be identified with him, and when even his murderer could believe him risen from the dead.

57. THE PHARISEES DEMAND A SIGN. Mt. 12:38-39, 41-42 = Lk. 11:16, 29, 31-32; Mk. 8:11-13 = Mt. 16:1, 4; Lk. 12:54-56; Mk. 8:15 = Mt. 16:6 = Lk. 12:1.

This is a composite section, made up of material scattered in our gospels but apparently originally belonging together. Vs. 40 in Mt. 12 and vs. 30 in Lk. 11 are comments by the evangelists and are here omitted. Luke's comment is substantially correct, but Matthew's is wholly mistaken and misleading. In Mt. 16, the sayings of vss. 2-3 are missing in old and important manuscripts and are probably not original; they are here omitted. Of the section Mk. 8:14-21 (Mt. 16:5-12) all except the saying in vs. 15 of Mk. (vs. 6 of Mt., found also in Lk. 12:1) is here omitted.

The whole section is interesting as throwing light on Jesus' own attitude toward miracle. His healings are not regarded by himself as miracles or "signs," and clearly are not so regarded by others, for the Pharisees ask him for a

"sign" after he has done many healings. Such a miraculous sign to prove the truth of his word he refuses, and rebukes the lack of faith that demands it. The preaching of the prophet itself ought to be sign enough, as it was to the men of Nineveh. His own work and that of John, and all the circumstances, ought to be sufficient "signs of the times" of the approaching Kingdom of God. The section closes with a warning to the disciples against the Pharisaic spirit.

With this section compare also note on section 5.

58. THE PARABLE OF THE DEMON THAT RETURNS. Mt. 12: 43-45 = Lk. 11:24-26.

This is an apt description of the relapse that must often have taken place after demoniacs were temporarily restored to sanity and balance. Jesus uses it as a parable to illustrate the habit of mind of many people in his environment. They succeeded in ridding themselves of certain evil influences, only to fall victims to worse. The Pharisee, for example, in avoiding certain overt sins, fell into pride and hypocrisy and other evils worse than the one he prided himself on having vanquished. The parable has its application in all times and environments.

59. THE PARABLE OF THE DIFFERING SOIL. Mk. 4:2b-8 = Mt. 13:3b-8 = Lk. 8:4b-8a.

Verse 9 in Mk. and in Mt. (the last part of vs. 8 in Lk.) is here omitted. The parable vividly pictures the different results of the message of God in different souls. "The sign of the prophet Jonah" awakens various response in men of various mind and heart. The parable is wrongly called "the parable of the sower." It is not about the sower at all, who appears only as the strewer of the seed. It might begin "Seed was sown on the earth and some fell by the way-side," etc.; the meaning would be as clearly expressed as now. It is really a parable "Of the Different Sorts of Soil." Its lesson lies in that difference of soil, not in anything concerning the sower or the seed.

60. THE PARABLE OF THE FRUITFUL EARTH. Mk. 4:26-29.

This parable is not given in either Matthew or Luke. It typifies the divine providence that watches over spiritual and natural seed-sowing alike, and brings fruition by processes unseen and independent of man. It is in a sense a companion of the preceding section, showing how God brings to fruition what is sown.

61. THE PARABLE OF THE WHEAT AND THE TARES TOGETHER. Mt. 13:24-30.

This parable is not found in either Mark or Luke. Some scholars think it is another form of the preceding section, but this is clearly mistaken. It shows how God lets evil and good live side by side in the world, leaving their separation to the great day of final judgment.

62. THE PARABLE OF THE GOOD AND BAD FISH IN THE NET. Mt. 13:47-48.

This parable is found only in Matthew, like the preceding, to which it is a parallel, with just the same significance. Verses 49-50 are the evangelist's application or explanation and are here omitted.

63. THE PARABLE OF THE MUSTARD SEED. Mk. 4:31-32 = Mt. 13:31-32 = Lk. 13:19.

This parable expresses the sure conviction of the realization of the coming Kingdom, despite the smallness and obscurity of Jesus' following. The "mustard" here described is evidently the "black mustard," which in warm places in Palestine grows eight or nine feet high, and resembles a small tree. The point of the parable is not in the gradual growth, which is not mentioned, but in the contrast of tiny seed and great tree, the elements emphasized.

64. THE PARABLE OF THE LEAVEN. Mt. 13:33 = Lk. 13:21.

This brief parable, in a single sentence, is the companion of the preceding section. Both contrast the future King-

dom of God with its present obscure status, as preached by Jesus. The idea of a gradual growth of the Kingdom itself from more to more is not found in either parable.

65. THE PARABLE OF THE DISCOVERED TREASURE. Mt. 13:44.

This parable, like the following, expresses simply the truth that so precious is the Kingdom that everything else should be sacrificed for its attainment. The moral question as to the man's right to buy the field without making known his discovery is quite beside the point.

66. THE PARABLE OF THE PRECIOUS PEARL. Mt. 13:45-46.

A companion of the preceding, with the same significance. Notice how the eight parables here grouped consist really of four couples. Notice also how they deal, for the most part, with the farm-life and fishing-life with which Jesus was so familiar in Galilee.

67. HOW JESUS TAUGHT. Mk. 4:33-34 = Mt. 13:34.

A general statement by the evangelist which serves well to bring the whole parable section to an end. Of course, it is not supposed that Jesus spoke these parables all on the same occasion. They are grouped by the evangelists (and so here) as a matter of convenient literary arrangement.

68. JESUS' PITY FOR THE MULTITUDES. Mt. 9:35-36; Mt. 9:37-38 = Lk. 10:2.

The strong expression of Jesus' compassion here is notable.

69. THE CHOICE OF THE TWELVE. Mk. 3:14-19 = Mt. 10:2-4 = Lk. 6:13b-16.

Out of a large number of "disciples" or followers, Jesus now chooses twelve for special training as helpers in the great work of the Mission. These Twelve are already the nearest, the most fitted for his purpose.

70. THE TWELVE SENT OUT TO PREACH. Mk. 6:7-11 = Mt. 10:1, 5-15 = Lk. 9:1-5, 10:4-12.

Jesus is sending out his disciples to preach in the Galilean villages; they are to speak his Message and do his work. Samaria and the Gentile towns they are to avoid. They are to trust for support to the hospitality of those to whom they go. The whole section is close in thought and language to ancient Palestinian life. Note the picturesque phrase, "a son of peace," for one of peaceful nature.

The sending of the Seventy in Lk. 10 is an unhistorical parallel to the sending of the Twelve in Lk. 9. For the Jews the number 12 typified Israel; the number 70, the Gentile nations. Luke means to express a mission to the Gentiles alongside the mission to the Jews.

Here Lk. 10:1 is therefore omitted, and the text of Lk. 9 is used more closely than the parallel text of Lk. 10.

71. THE UNRESPONSIVE CITIES. Mt. 11:21-23 = Lk. 10:13-15.

Verse 20 of Matthew is the evangelist's introduction, and is here omitted. Verse 24, which repeats vss. 15 and 22, is also omitted.

This passage is parallel to the passage about the sign of Jonah, where it is said that the men of Nineveh shall stand up in the judgment and condemn this generation. They repented at the preaching of their prophet, whereas this generation fails to respond. So the Galilean towns, where Jesus has done his work, fail to respond, and this passage expresses his disappointment and condemnation. Nineveh, Sodom, Tyre and Sidon, are familiar Jewish types of cities which fell under the condemnation of God, and make a very effective contrast here. Especially is Capernaum, Jesus' headquarters, rebuked, in words borrowed from Isaiah 14:13-15.

72. THE MISSION OF THE DISCIPLES. Mt. 10:16 = Lk. 10:3; Mt. 10:24-25 = Lk. 6:40; Mt. 10:27 = Lk. 12:3; Mk. 6:12-13 = Lk. 9:6; Mt. 11:1.

The most of Mt. 10, from vs. 16 on, is either later than Jesus, or belongs in another connection. Matthew uses all this material as counsel for the Christian missionaries of his own time. The disciples' mission was apparently brief, though not unsuccessful. They are soon with Jesus again. No details of the mission are given.

73. THE DISCIPLES' RETURN. Mk. 6:30 = Lk. 9:10a; Mt. 11:25-27 = Lk. 10:21-22; Mt. 11:28-30.

The words of Jesus here express his sense of the fact that though the proud and learned Pharisees ignored or rejected his message, yet many of the common people, for whom he had such love and pity, showed themselves receptive to it. This he devoutly sees as the divine will, and thanks God for it. His message is God's; he sets forth God's will as a son, and only a son, can know and make known his father's mind. The statement of vs. 27 in Mt. (22 in Lk.) is here simplified, as it has been theologically expanded.

74. THE LOVE-FEAST IN THE DESERT. Mk. 6:31-42 = Mt. 14:13-20a = Lk. 9:10b-17a.

This is given in the gospels as a wonder story. Old Testament suggestions, such as the miraculous feeding by manna in the wilderness, or the fine passage in Ps. 107:4-9, have worked upon the tradition of the original event to make it into the miracle-story we read. Especially has the parallel in II Kings 4:42-44 been of influence. The original event was a sort of love-feast, when Jesus and his followers ate together their evening meal in the desert, as one great family. The supply of food was meager, but love and fellowship made it sufficient, and the brotherhood which Jesus taught received a striking exemplification. After the love-feast, always connected with the memorial celebration of Jesus' last supper, had become a cherished element in the life of the churches, this first love-feast in the desert became important in the tradition, and was told with features of the later celebration, as well as with a

growing miraculous coloring. The miraculous element is given only by the numbers, and it is just in numbers that tradition is least accurate, as we know. It was simply that Jesus and his disciples gave freely of what limited food they had to the people gathered about them. This characteristic kindness, coupled with the sense of fellowship inevitably produced by the act of eating together, made the occasion significant and memorable.

75. JESUS THE GREAT HEALER. Mk. 6:45-46, 53-56 = Mt. 14:22-23a, 34-36.

Into this notice of the return from the place of sharing the food, Mark and Matthew (not Luke) have inserted the story of Jesus walking on the sea, to which Matthew adds the story of Peter's attempt to do the same. This whole episode is only a legendary development of the story of Jesus' calmness in the storm, given earlier (section 52). It is here, therefore, omitted, but appears in the appendix. The account of the popular following of Jesus in the plain of Gennesaret is a vivid expression of the faith of the common people in his compassion and his power. It contrasts sharply with the following sections, which reveal the distrust and hatred of the Pharisees.

CHAPTER V

JESUS' WAY OF LIFE

76. JESUS' VIEW OF MARRIAGE AND DIVORCE. Mk. 10:2-9, 11 = Mt. 19:3-9.

Divorce was common and easy among the Jews of Jesus' time. Some rabbis allowed it for very trivial causes, and the question was much discussed. Jesus does not believe in divorce at all, for any reason. He believes that the marriage relation is divinely ordained, inherent in the very creation of man as male and female. This divinely created unity no man may destroy. The law of Moses does not command divorce. It allows divorce as a concession to

human frailty, and commands only the legal document which protects the woman's honor. Jesus' insistence is that there should never be the occasion for such a document.

Matthew, finding Jesus' rule too rigorous, as have many ever since, put in a modification (5:32 and 19:9) "except for fornication." But this exception is from Matthew, not from Jesus. Against it is the whole context; against it is also Mk. 10:11-12, Lk. 16:18 and I. Cor. 7:10-11, where Paul quotes "a word of the Lord" to the effect that married couples may not separate and remarry. Jesus and Paul agree that the remarriage of such a separated man or woman is simple adultery; the tie of the original marriage is binding "until death do them part."

Compare the similar statement of Jesus' view in section 87.

77. HOW A MAN IS DEFILED. Mk. 7:1-15, 20-23 = Mt. 15:1-11, 18-20.

This passage well contrasts the law of God as given in the Old Testament (especially in the Pentateuch) with the later "tradition of the elders." To the latter belonged the ritual hand-washing here under discussion. It had no relation to cleanliness, but only to ceremonial purity. Jesus is always loyal to the Law, but opposed to this development of "tradition of the elders," because it seemed to him to divert attention from the real will of God, as expressed in the Scriptures. Its moral indifference condemned it in his eyes. He is here of course not discussing what foods a Jew may lawfully eat (that was set down in the law of Moses), but what constitutes true defilement. His interest is moral, not ritual, but he is not breaking with any precept of the Law.

The Old Testament quotation is from Is. 29:13.

78. THE PHARISEES OFFENDED. Mt. 15:12-14 = Lk. 6:39; Mt. 13:51-52.

This section introduces the following discussion of the real practice of the Jewish religion, and the contrast between the ideals of Jesus and those of the Pharisees.

79. THE PHARISEES GOOD TEACHERS BUT BAD MODELS.
Mt. 23:1-5a = Lk. 11:46.

Here Jesus distinctly declares his attitude of loyalty to the Law, along with his criticisms of its professional exponents.

80. SINCERE AND INSINCERE FASTING. Mt. 6:16-18.

This passage merely bids *sincerity* in fasting, instead of making it a formal piety, to gain the approval of men. The thought is the same as in section 16. The words "anoint thy head and wash thy face" do not counsel any special festive display, but only the usual toilet, the absence of which was noticeable to others.

Fasting, prayer and almsgiving were the three chief Pharisaic pieties, and are here commented on in turn, with closely parallel phraseology.

81. SINCERE AND INSINCERE PRAYER. Mt. 6:5-6.

The same note of sincerity in religious observance is here dominant. The going into the inner chamber is not primarily for seclusion and quiet, but to avoid the ostentation of being seen of men. Compare section 34.

82. SINCERE AND INSINCERE CHARITY. Mt. 6:1-4.

The same insistence as in the preceding two sections.

83. THE OBLIGATIONS OF A SLAVE. Lk. 17:7-10.

This passage, which is really a parable, brings out very clearly the difference between the morality of law-keeping, which is the morality of the slave, and the morality of the spirit, which is the morality of the personal relationship. So long as men's service of God is merely the keeping of a set of laws which are regarded as obligatory, men are slaves, whose service can claim no thanks, no personal recognition. It is only when human service forgets the command, and is the glad free expression of love and goodwill, that it becomes the filial service Jesus urges, and

meets the Father's personal response to the child's offering. Two men do the same thing. The slave says, "I do this irksome duty because my master says I must;" the son says, "I'm glad to do this thing for Father, because I love him and desire what he desires."

84. NOT TO DESTROY BUT TO FULFILL. Mt. 5:17-20 = Lk. 16:17.

Here comes out Jesus' strong loyalty to the Law, together with his insistence that God wanted something beyond faithful law-keeping, the exceeding rightcousness, which added to the observance of the letter the fulfillment of the spirit. This is illustrated in the following sections.

85. THE USE OF OATHS. Mt. 5:33-37.

The use of oaths was carried to a great extreme among the ancient Jews, and is much discussed in the Talmud. The quotation is from Lev. 19:12, combined with Num. 30:2 and Deut. 23:21-24. The description of heaven as God's throne and earth as his footstool is from Is. 66:1. "The city of the great King" is from Ps. 48:2. This is the only place in the gospels where Jesus calls God *King*, and this is but a quotation.

86. ADULTERY OF THE HEART. Mt. 5:27-28.

The law quoted is from the Decalogue (Ex. 20:14). The law is God's will and must be observed, but more than that is demanded; its spirit must be fulfilled, carried out so as to repress every lustful look or thought or desire.

87. THE SACREDNESS OF MARRIAGE. Mt. 5:31-32 = Lk. 16:18.

The law quoted is Deut. 24:1. Jesus of course thinks that *if* a man puts away his wife, he should give her the certificate of separation, to protect her honor. But he thinks that no man should put away his wife; he believes that God intended marriage to be binding, and that married

people commit adultery if they marry again after divorce or separation. For fuller comment on the matter, see section 76.

88. THE SPIRIT OF HATRED. Mt. 5:21-22.

The law quoted is Ex. 20:13. Of course, Jesus agrees with the pronouncement of the law, but adds that the spirit of hate and scorn, which lies behind all murder, is the thing of which men must rid their lives. The word translated "Fool!" is a stronger term of contempt than the word translated "Stupid!"

89. RETALIATION. Mt. 5:38-41 = Lk. 6:29; Mt. 5:25-26 = Lk. 12:58-59.

The law cited is Ex. 21:24 = Lev. 24:19-20; also Deut. 19:15-21. It has reference solely to procedure in a law-court, and offers the judge a rough and ready rule by which he may administer justice by "making the punishment fit the crime." As a court rule it was of course long obsolete in Palestine; Jesus was not concerned with it as such, but only as used to justify private revenge and retaliation upon one's enemy, which the Old Testament nowhere inculcates. Jesus means: be at peace, reconcile your differences, suffer wrong rather than do wrong. No man has a right to go on living in enmity with his brother; that in itself is a wrong for which he must some day give strictest account.

90. LOVE YOUR ENEMIES. Mt. 5:42-48 = Lk. 6:27-28, 30, 32-36.

The law "Love thy neighbor" is Lev. 19:18. There is no law to hate one's personal enemy. On the contrary, passages like Ex. 23:4-5 and Prov. 25:21-22 inculcate in the plainest fashion love and kindness to personal enemies. The ancient bidding, however, strongly needed Jesus' reinforcement. There are political utterances of hostility to national enemies (e. g., Deut. 7:2-5; 20:13-18; 23:3-6; 25:17-19; Ps. 137:7-9). But these were not meant to

guide the feeling and action of Jews toward their brother Jews. Men are to be not abstractly "perfect," but all-complete in love and goodness, excluding no one from the circle of their benevolence, because that is the example set by their God and Father.

91. THE PARABLES OF THE FOUNDATIONS OF ROCK AND OF SAND. Mt. 7:24-27 = Lk. 6:46-49.

These vivid parables form a fitting close to Jesus' discourse on the morality of the Kingdom.

92. THE EFFECT OF JESUS' TEACHING. Mk. 1:22 = Mt. 7:28-29 = Lk. 4:32; Lk. 11:53-54.

The first comment puts in a single phrase what many episodes in the gospel reveal—the extraordinary impression of originality and authority which Jesus made. The second shows the growing hostility of the Pharisees, which culminates in Jesus' death.

CHAPTER VI

THOU ART THE MESSIAH!

93. THE GENTILE WOMAN'S DAUGHTER. Mk. 7:24-30 = Mt. 15:21-28.

This episode is not mentioned in Luke. It is a parallel to the episode of the centurion's boy, illustrating Jesus' natural hesitation as a Jew to minister to Gentiles, though he almost immediately overcomes that hesitation when he sees the faith and earnestness of the suppliant. Like the centurion's boy, the girl here is relieved without being in the actual presence of Jesus. Such "absent cures" are neither infrequent nor abnormal.

94. JESUS AS MESSIAH. Mk. 7:31 = Mt. 15:29; Mk. 8:27-33 = Mt. 16:13-17, 20-23 = Lk. 9:18-22.

This is the first time that the Messiahship of Jesus has been spoken. It is important that it is spoken by the quick,

impulsive, intuitional Peter. It comes to him by a flash of insight; not by information from "flesh and blood," but by inspiration from God. Jesus strictly forbids his disciples to mention his Messiahship to others. The general view is that Jesus is John the Baptist revived from the dead, or the expected Elijah, or some other prophet heralding the Kingdom. All consider him a prophet; no one outside the Twelve has thought of him as Messiah. Nor does he wish any one to do so. It can make no difference who is to be Messiah; men's duty to prepare is still the same. Jesus means to go on doing the work of the prophet and teacher preparing men for the Kingdom, until God, in his own time and way, calls him to be Messiah, founding the Kingdom. Of the time he is entirely ignorant, but the way has been made clear to him by the growing hostility of the Pharisees. He sees that this hostility can end only in his death. He can escape only by giving up his work—and that he will not do; or by a direct intervention of God—and that he does not expect. For he believes that the path of suffering and death is the path by which God means to exalt him to the high honor of Messiahship. Dan. 7:13 told of a "son of man coming with the clouds of heaven", and this was taken as a prophecy of Messiah coming from heaven to establish the Kingdom. Jesus is a living man on earth; how can he come as Messiah from heaven? The answer is that he must die, pass into the place of the dead, but escaping thence at the earliest moment ("on the third day" is the Jewish proverbial way of putting it), he will rise to God, and so, exalted and glorious, can return as Messiah on the clouds of heaven. It is Jesus' conviction that his enemies mean to kill him that causes him to make use of this Son of Man prophecy. The phrase Son of Man is used for the first time at this scene at Cæsarea Philippi, and is never used afterwards except when Jesus is speaking to his disciples alone. It means "Messiah"; and Jesus never spoke of himself as Messiah to outsiders, nor allowed his disciples to do so. Wherever the term Son of Man occurs before Cæsarea Philippi, or in words spoken before a general audience, it is either not genuine, or means

simply "man." Jesus' prophecy of his coming fate is no miraculous foreknowledge, but was read only too clearly in his enemies' words and actions. Verses 18 and 19 of Matthew, including the famous words to Peter, "Thou art Peter, and on this rock I will build my church," are surely not genuine words of Jesus and are here omitted.

With this section compare note on section 5.

95. THE MEANING OF DISCIPLESHIP. Lk. 12:49-50; Lk. 14:28-33; Mt. 10:38-39 = Lk. 14:27, 17:33; Mk. 8:34-9:1 = Mt. 16:24-28 = Lk. 9:23-27; Mt. 10:28-33 = Lk. 12:4-9.

This passage puts together sayings of Jesus to his own disciples (not to the people) concerning the seriousness of their discipleship. He warns them what loyalty to him and his cause may involve. These sayings are all uttered after Jesus faces death for himself, and thinks the same fate may await some of his followers. At any rate, he wishes them to be ready to make the extreme sacrifice if it be demanded, to have the same spirit that is in him, to take up their crosses and follow after him, if the call come. This reference to the cross uses a proverbial saying, but of course Jesus could foresee that he would die by crucifixion. The Jews had no right to execute a man; they could only hand him over to the Roman power, and the Roman method of executing provincials (not Roman citizens) was by the cross.

This passage shows how Jesus literally believed that the end of this wrong world-order, and the coming of the new Kingdom of God, would be realized in his own generation. The words at the end of the section are not to be taken figuratively, but quite literally.

96. THE AMBITION OF JAMES AND JOHN. Mk. 10:35-45 = Mt. 20:20-28 (23:11) = Lk. 22:24-27.

Here Mark is followed. Matthew changes the scene and saves the reputation of James and John by putting the request into the mouth of their mother. Luke has still greater changes of wording, omits the request of the two dis-

ciples altogether, and makes the discussion take place at the Last Supper.

The statement that James and John would drink Jesus' cup of martyrdom would not stand in our gospels unless it had been realized before they were written. James' martyrdom is recounted in Acts 12:2, that of John is well attested by early witness outside the New Testament. Both died in Palestine before the year 70, the approximate date of Mark's gospel.

The closing words of this section bring out strongly Jesus' sense of his Messiahship, not as a personal exaltation, but as the opportunity for supreme service.

97. JESUS FORETELLS HIS DEATH. Mk. 9:30-32 = Mt. 17:22-23 = Lk. 9:44-45; Mk. 9:10-13 = Mt. 17:10-12.

A further attempt by Jesus to prepare his followers for the catastrophe which he clearly saw before himself and his mission. He explains that the prophecy of the return of Elijah "to restore all things" (Mal. 4:6) is fulfilled in John the Baptist. So also the prophecies of the fate of Messiah! For Jesus, so soon as he realized that he must die, accepted this as God's will and part of the divine plan to lead him up to Messiahship. So he found in the Old Testament references which he devoutly interpreted as foreshadowings of the path of suffering which he, as the destined Messiah, must walk. These he does not expressly cite, and we do not know just what passages had this meaning for him. But such passages undoubtedly gave him much strength and courage, and helped him to bear his cross, as knowing it was God's long-propheesied plan. The idea that Messiah should suffer or should be anything but a victorious king was, however, new to the Jews, and we cannot wonder that the disciples were slow to accommodate their understandings to these reiterated statements of Jesus.

98. WHICH OF THE DISCIPLES IS GREATEST? Mk. 9:33-36 = Mt. 18:1-4 = Lk. 9:46-47, 48b.

The question of the disciples, "Which among us is the

greatest?" arises because Jesus has spoken of his coming Messianic glory, and they, as Messiah's nearest friends, look for high places in the Kingdom. It is only the ambition shown by James and John finding expression also in the rest of the group.

99. JESUS AND THE CHILDREN. Mk. 10:13-16 = Mt. 19:13-15 = Lk. 18:15-17; Mk. 9:37 = Mt. 18:5 = Lk. 9:48a; Mt. 18:10.

A second section in which the little child is used as the type of the children of the Kingdom. Throughout the passage, the term "little one" is used in its literal sense, though the evangelists sometimes use it as denoting an ordinary Christian, as in the phrase, "these little ones which believe on me."

100. UNAVOWED FRIENDS. Mk. 9:38-40 = Lk. 9:49-50; Mk. 9:41 = Mt. 10:42.

That Jesus' name, used as a spell by others than his professed followers, was effective in exorcism, is not surprising, when we recall his fame and his popularity as a healer. We see it still so used in later times, in Acts 19:13-17. Jesus is glad to have his influence extended, and is appreciative of all friendliness, even if it does not mean personal attachment to his cause.

101. SEVENTY TIMES SEVEN. Mt. 18:15 = Lk. 17:3; Lk. 17:4; Mt. 18:21-22; Mk. 11:25 = Mt. 6:14-15; Mt. 5:23-24.

This section is put together from kindred sayings in various parts of the gospels. Nowhere does Jesus' insistence on love to man as an essential part of religion find a better expression.

102. THE PARABLE OF THE FORGIVEN MAN WHO WOULD NOT FORGIVE. Mt. 18:23-35.

This parable illustrates, by a very vivid and drastic parallel, the duty of every man to forgive his fellow, as God has

forgiven him. The details go beyond the possibilities of an actual situation; a creditor to the amount of ten thousand talents (eleven or twelve million dollars) is unlikely, even if he were a king or emperor demanding a reckoning from the governors who collect revenue from subject provinces. But the figure is purposely exaggerated, to make an effective contrast between God's immeasurable goodness to us and the generosity we are ever able to show to each other, as represented by the fellow servant's debt of a hundred *denaria*, something like seventeen dollars.

103. THE PARABLE OF THE SHREWD STEWARD. Lk. 16:1-8.

This parable has seemed to many readers to commend a dishonest and selfish action, and therefore to be of doubtful moral value. It is not one of Jesus' most successful parables, it must be confessed, yet there is no reason for regarding it as a later composition, as some do, or for being disturbed by its moral teaching. Luke was interested to preserve it, because it had allusion to one of his favorite ideas, the relation of riches to the Christian life. But in his own comment (vs. 9), which is here omitted, and in following the parable by vss. 10-15, which have reference to the right use of wealth in philanthropy, Luke gives the parable a point which it really does not have. It does not illustrate the correct use of wealth. Still less does it offer an example of conduct to be imitated. The steward is called by Jesus unjust, i. e., morally wrong, but he is commended for his shrewdness, his ability to know how to get out of a difficult situation and prevent the shipwreck of his fortunes. It is unfortunately true that the children of this world are wiser in their own generation than the children of light, and to the latter, while they live in this generation, something of the same worldly-wisdom, that they may guide their affairs with discretion, is necessary, and it is wholesome to find Jesus commending it. But it is not the man's method which he commends; the parable is not an allegory, and has no teaching concerning the use of means.

104. THE RICH YOUNG MAN. Mk. 10:17-27 = Mt. 19:16-26 = Lk. 18:18-27.

This passage is often quoted as showing Jesus' social interest, his insistence that one must dispossess himself of all his wealth and belongings, by turning them over to the poor, in order to be his disciple. But Jesus' interest here is not at all social, but purely religious. The young man's riches bind him to this world and its concerns; the test for him is his willingness to share the life of sacrifice and privation which is the lot of Jesus and his disciples. But the counsel to give his money to the poor is for his sake, not for theirs; not to relieve their poverty, but to save his soul, is Jesus' concern. He found it true, as did his disciples and apostles after him, that riches and social station were almost insurmountable barriers to a man's consecration to the ideals for which he stood. Humanly speaking, it seemed impossible that a rich man should join the despised company of Galilean fisherfolk and lowly devotees, but with God's help many a rich man did it, and increasingly as the discipleship of Jesus grew into the Christian church.

It is interesting to remember that this young man who did *not* become his follower, is the only man in the synoptic gospels whom Jesus is said to have loved. This beautiful, human, personal touch is omitted by Matthew and Luke, whose interest is chiefly in what they regard as the moral of the episode, the criticism of riches.

105. THE PARABLE OF THE FOOLISH RICH MAN. Lk. 12:13-20.

Verse 21 is the evangelist's comment, and is here omitted. Here the unequal distribution of this world's goods, the most pressing economic problem of all times, is laid before Jesus in a concrete instance. As always, he refuses to decide a merely "social question," but turns it at once into a religious question. The folly of a life of selfish indulgence, without care for others, is vividly set forth.

106. THE PARABLE OF LAZARUS AND THE RICH MAN. Lk. 16:19-31.

This vivid parable also is not an allegory; it does not purport to give a picture of the situation beyond the grave. The conception of heaven and hell is essentially the usual Jewish one in Jesus' time, but the point of the parable is in its condemnation of the rich man's selfishness and indifference to his suffering fellow-men. The Jew who has Moses and the prophets, a Jew like the scornful Pharisee who scoffs at Jesus, has knowledge enough of the will of God to avoid such condemnation. It is sometimes objected to this parable that Lazarus goes to heaven only because he is poor, and the rich man to hell only because he is rich. But later Judaism generally tends to represent the poor man as pious; wherever a poor man is introduced into a tale or a saying, his piety is assumed without question. So in all the later books of the Old Testament, and the New Testament generally. Jesus did not have to explain to his hearers that Lazarus was a good man. Similarly there is a tendency to make the rich man the "villain" of the tale or saying, to think of him as godless and cruel. But in any case, the selfishness of this rich man is clearly enough brought out in the description.

It is notable that this poor man is the only character in any of Jesus' parables to receive a name. The suggestion that Lazarus should rise from the dead very probably forms the starting-point for the story of the raising of Lazarus in the Fourth Gospel. There the result (John 11:46-53) was what is here prophesied—unbelief.

107. THE SCOFFING PHARISEES. Lk. 16:14-15, 10-12.

This passage well represents the Pharisaic attitude toward such teaching as that which just precedes. Faithful use of what God has lent gives the surest title to riches laid up in heaven. Compare the parable of the talents (section 136).

108. THE HESITATING DISCIPLES. Mt. 8:19-22 = Lk. 9:57-62.

The sternness and sharpness of the sayings of this section reveal the situation of the last weeks of Jesus' mission, when opposition has grown acute and death is in the air. There is no longer any place for hesitation; a man must be wholeheartedly Jesus' follower, or not at all. To decide for him now means renunciation and sacrifice and the break with much that is dear.

With this section compare section 5.

109. COMPLETE CONSECRATION: Mt. 10:37 = Lk. 14:26; Mk. 10:29-31 = Mt. 19:29-30 = Lk. 18:29-30; Mt. 18:7 = Lk. 17:1; Mk. 9:43, 45, 47 = Mt. 18:8-9 (5:29-30).

Here are united sayings that belong together, in meaning and purpose, though separated and in part given other significances by the evangelists. This passage, like the preceding, gives us a vivid sense of the absolute consecration Jesus felt to be demanded by the increasing danger of his situation. Consecration to him and his cause meant the willingness to let everything else go, however near and dear, that should come between the life and the ideal to which it gave allegiance. In Jesus' own case, it had meant the breaking of family ties, and he felt that it would undoubtedly mean the same for some of his followers. Compare the significant scene of section 49. Compare Mt. 10:34-36 (Lk. 12:51-53), words probably not from Jesus, and not used in this text, which vividly express how many early Christians had to choose between loyalty to family and loyalty to Jesus. Compare also the scene in the life of the young Francis of Assisi, when to the father who had tried by every means to force him to renounce his dedication to poverty and service, he flung back the money and the garments which represented that father's claim upon him. Read also Minot Savage's hymn, "O Star of Truth downshining," especially the last stanza (*Amore Dei* No. 6);

and the same underlying sentiment comes out in Lovelace's lines "To Lucasta, on Going to the Wars":

"I could not love thee, dear, so much,
Loved I not honor more."

Such an inexorable choice as was forced upon Jesus and many, perhaps most, of his earliest followers, is not demanded of every one. But when the demand comes, these sayings of Jesus help to understand it and to meet it.

110. THE WARNING AGAINST HEROD. Lk. 13:31-33.

Herod Antipas, who had put to death John the Baptist, and who had declared Jesus to be John risen from the dead, is now ready to add another deed of blood to his list. Perhaps if Jesus had remained in Galilee, he would have fallen a victim to Herod's hostility. But he was already certain that he must die, and he felt it unfitting "that a prophet perish out of Jerusalem." Moreover, it is now Passover time, which draws him to the holy city. The reference to the third day is simply the proverbial way of expressing "very soon."

CHAPTER VII

THE JOURNEY TO JERUSALEM

111. JESUS STARTS FOR JERUSALEM. Mk. 10:1 = Mt. 19:1-2 = Lk. 9:51; Lk. 8:1-3.

The journey to Jerusalem, here begun, was for the purpose of attending the feast of the Passover, a pilgrimage incumbent on every loyal Jew. It was the custom to make the journey in companies or caravans, for fellowship and protection against robbers and hostile Samaritans. The women here mentioned appear in the last scenes in Jerusalem. This is the first mention of Mary the Magdalene (that is, from the town of Magdala, on the lake). The statement that seven devils had gone out of her probably means that she had been healed by Jesus of an especially severe case of "possession." (Compare the legion of demons

in section 53.) There is no reason whatever for identifying her with the sinful woman who anointed Jesus' feet (section 46) or for regarding her as a sinful woman at all, as is commonly done.

112. MARY AND MARTHA. Lk. 10:38-42.

These sisters appear only in Luke of the synoptic gospels, but are used also in the Fourth Gospel (chapters 11 and 12), which takes more suggestions from Luke than from either Mark or Matthew. The Fourth Gospel story is wholly unhistorical, and we are entirely ignorant of where the sisters lived, or of their further relations with Jesus.

113. JESUS AGAIN FORETELLS HIS DEATH. Mk. 10:32-34 = Mt. 20:17-19 = Lk. 18:31-34.

In going to Jerusalem, Jesus knew that in all probability he was going to his death. He could describe his probable fate in advance, for he knew the procedure when provincials were put to death by the orders of Rome. The method was crucifixion, preceded by scourging; of condemnation by the Sanhedrin he was certain, and mockery of a Jewish victim by the Roman soldiery charged with his execution was an inevitable part of the occasion. Jesus, who may very probably have witnessed such a scene, foresaw it all vividly, and tried to make it so clear to the disciples that the catastrophe, when it came, would not sweep them off their feet. Yet, as this passage indicates, and as the event showed, he was unable to make them fully understand. Compare section 97.

114. THE INHOSPITABLE SAMARITAN VILLAGE. Lk. 17:11; 9:52-56.

This passage pictures a not uncommon incident in the Jewish pilgrims' journey to Jerusalem—the refusal of hospitality by a Samaritan village. For the Jews and Samaritans were at enmity, and had no dealings with one another. The dispositions of James and John, the sons of Thunder, are also illustrated. Jesus, though a loyal Jew, had no such

feeling of hostility to Samaritans as most of his countrymen cherished.

115. THE PARABLE OF THE GOOD SAMARITAN. Lk. 10:30-36.

This famous parable shows how Jesus thought of Samaritans. In simple human kindness they might give the most orthodox Jew lessons. The Jew's religion was better than that of the Samaritan, but the latter often made far better use of the religion he had than did the former. Vss. 29 and 37, which the evangelist adds to fit the parable into a context where it did not originally belong, are here omitted. The parable is well-placed here, as Jesus and the Twelve are themselves going down to Jericho, after a scene which raised the question of attitude toward the Samaritans. The word, "neighbor," in the last sentence, is almost a technical word, used by Jews of their fellow-Jews. Jesus here (as in section 90) is trying to give it a wider, more human meaning.

116. ZACCHÆUS. Lk. 19:1-9.

A vivid and charming incident. Jesus' attitude toward the eager tax-gatherer is characteristic.

117. BLIND BARTIMÆUS CURED. Mk. 10:46-52 = Mt. 20:29-34 = Lk. 18:35-43.

Matthew makes the blind man into two, and has a doublet of the incident also in 9:27-31.

The cure of such a case of "blindness" (the word is used of a wide range of defects of sight) is not unparalleled or even extraordinary. Failure of the sense of sight, either complete or partial, is often found in nervous and hysterical conditions, where there is no organic defect. In such a case, a powerful suggestion, like that exercised by the personality of Jesus on the blind beggar, who knew of Jesus' fame as a healer and had full trust in it, is effective in removing the inhibition and restoring vision. That Jesus was hailed by Bartimæus with the Messianic title, "Son of David," is surely erroneous, and the phrase is here omitted.

CHAPTER VIII

TEACHING DAILY IN THE TEMPLE

118. JESUS ENTERS JERUSALEM. Mk. 11:1-11 = Mt. 21:1-11 = Lk. 19:29-38.

This scene of the triumphal entry is still celebrated by the church on Palm Sunday. The palms are suggested by John 12:13; in reality it is very doubtful whether palm trees grew at Jerusalem, and Mark and Matthew have simply "green stuff" from the fields. The Sunday is convenient for purposes of church celebration, and many scholars so count the last days of Jesus' life as to bring the entry really on Sunday. But in reality it was probably on Monday, Sunday being spent at Jericho; this is the reckoning here adopted.

The journey from Jericho—some 20 miles—would be perhaps a six hour walk, over a steep and difficult road, exposed to the sun of the harvest season. In Bethany, Jesus has friends; he has frequently visited Jerusalem before at Pass-over season. It is with these friends that he spends this Monday night, and it is they from whom he doubtless borrows the ass on which he rides into the city. It is a young animal as yet unriden, which makes it fit for this honored use. Matthew grotesquely enough, led by a too literal understanding of the prophecy which he quotes, has both a mother-ass and her colt brought for Jesus to ride upon! The enthusiastic followers of Jesus, who do him homage by throwing their garments in the road before him, and strewing foliage, are his disciples and friends who have come with him, not the Jerusalem populace. The ovation is simply a tribute of honor to Jesus as the prophet of the coming Kingdom of God, not as Messiah. We follow Mark's wording here. The ascription is to the coming Kingdom, not to the present king. Jesus is the prophet who comes in God's name, to bring God's message, as he is called in the next to the last sentence of this section.

119. THE ANOINTING OF JESUS IN BETHANY. Mk. 14:3-8 = Mt. 26:6-12.

This section is misplaced in our gospels, and belongs, as here placed, on the Monday evening in Bethany, the only evening of the week that Jesus spent there. "Simon the leper" was apparently a man who had been afflicted with this disease, but had recovered, as was so often the case (compare section 13). The exquisite story shows the devotion Jesus inspired in his followers. It shows, also, the foreboding of approaching death which fills Jesus' mind in these last days. This incident is omitted in Luke because he has a similar story of another anointing (section 46). Vs. 9 of Mk. (vs. 13 of Mt.) is the evangelist's comment, and is here omitted. Curiously enough, it did not induce Luke to include the passage. The saying "The poor ye have always with you," etc., is notable as the one reference to the poor ascribed to Jesus in the Fourth Gospel. The last sentence of this section is Jesus' only allusion to his burial.

120. THE PARABLE OF THE FRUITLESS FIG-TREE. Mk. 11:12-14 = Mt. 21:18-19; Lk. 13:6-9.

The so-called "cursing of the fig-tree" is told with marked difference in our first two gospels, being more miraculous and meaningless in Matthew. The simple wording of Mark suggests a symbolic meaning, and Luke, who omits it entirely, has a parable of a fruitless fig-tree which, if not actually spoken by Jesus at that point, says in substance what he then said. Out of the parable has grown the wonder-story. The fig-tree here, as so often in the Old Testament prophets, is a figure for the Jewish people. Compare Hosea 9:10-16 and Micah 7:1. A similar figure is that of the vine, as in Hosea 10:1; 13:15; 14:5-8, or Psalm 80:8-16, or Is. 5:1-7. The prophets commonly mention vine and fig-tree together; so in this parable, the fig-tree is planted in a vineyard. Jesus here gives his sharpest criticism of Judaism, and his sharpest word concerning its future fate. He still hopes that his people may yet turn to God and produce fruit worthy of repentance, but he knows that the time of

grace is short, and that only such repentance can save even the chosen people. The figure is exactly the same as is used by John the Baptist (section 1) and by Jesus himself earlier, in his words, "By their fruits ye shall know them" (section 41).

This parable is spoken on Tuesday morning.

121. JESUS PURIFIES THE TEMPLE. Mk. 11:15-19 = Mt. 21:12-13, 17 = Lk. 19:45-48; 21:37.

Jesus here appears as the champion of the temple's sanctity. The animals and birds for the sacrifices were offered for sale in the temple courts, for convenience' sake. And the pilgrims from outside Palestine who brought various Gentile coinage had to get it changed into the "holy" Jewish coin, which alone could be accepted at the temple. This money-changing was of course for a commission or discount, and the sale of sacrificial animals offered many opportunities for petty cheating, unjustly high prices and "graft." There is evidence outside the New Testament of the abuses of this practice. Jesus' sense of reverence finds it abhorrent, and in a rush of really righteous indignation, he puts at least a temporary stop to it. The strange authority of Jesus, which men instinctively obeyed, is here very strikingly in evidence. The traders fled before him, without waiting to ask why. The Fourth Gospel (John 2:15) represents him as using a whip, which detracts from the impression of personal authority, and spoils the picture. The quotation, "My house shall be called a house of prayer for all the nations," is from Is. 56:7, and the phrase, "Ye have made it a den of robbers," is from Jer. 7:11. The whole seventh chapter of Jeremiah is suggestive here; the prophet faces a similar situation, and like Jesus (section 134) prophesies the temple's destruction.

The chief priests and scribes were angry at Jesus' violent interference with the temple trade; it was under their control, the chief head of the "trust" being the former high priest Annas. They made much gain from it, and Jesus' action is the final item in their count against him; the limit

of their endurance is reached, and they determine upon his speedy destruction. His influence over the common people is one of the things for which they hate and fear him most.

This Tuesday night, like the two following nights, Jesus seems to spend on the Mt. of Olives, lodging in the open, with his disciples, as thousands of the Passover pilgrims did. It was this great concourse of people for the feast that made Jesus' influence especially dangerous in the eyes of his enemies; this it was too which made the temple traffic especially brisk and especially odious.

122. BY WHAT AUTHORITY? Mk. 11:27-33 = Mt. 21:23-32 = Lk. 20:1-8; Mt. 11:12-13 = Lk. 16:16.

This section begins the account of Wednesday. Jesus is at once taken to task by the Sanhedrists for his act of the day before. The demand to name his authority is only a catch-question; they desire to force him into committing himself to some claim that will incriminate him in the eyes of the Roman governor. Jesus is too clever and adroit to be thus caught, and evades the trap, as he does in the series of episodes which follow. He gives no direct answer, but puts in return a question whose answering would involve the Sanhedrists in a dilemma. In the little parable of the two sons, the contrast between the despised "people" and the pious Pharisaic leaders is well brought out. Notice that the contrast is made in their relation to John Baptist, not in their relation to Jesus, and that Jesus declares, "The tax-gatherers and the harlots go into the Kingdom of God," because they respond to John's preaching. Later Christians would have said that only Jesus could lead men into the Kingdom of God. The last sentence is somewhat obscure, and has been variously interpreted. Jesus seems to mean that the time when the Jewish law and Scripture were the exclusive guides of life, preparing men for the Kingdom, had ended with John. With him began the era when the Kingdom was at hand and had its prophets in the world (John and Jesus); ignoring the old solemn and respectable way of conservative Judaism, now outcast multitudes were pressing in

by this new way of repentance and self-consecration, all of which seemed to the Pharisees to do violence to the Kingdom and to the only legitimate way of entering it.

123. THE INCONSISTENT GENERATION. Mt. 11:16-19 = Lk. 7:31-35.

This bit of observation of children at play serves as an extraordinarily successful illustration of the inconsistency of those who rejected both John and Jesus. Wisdom appears here as a personification, as in very many late Jewish writings, e. g., Proverbs, Job, Wisdom of Solomon. Her children are the Jewish people. They justify what she has said of them.

124. THE COMPLAINT OF THE WISDOM OF GOD. Mt. 23:34-39 = Lk. 11:49-51; 13:34-35.

Among the Jews after the exile there was a considerable "wisdom-literature," in which the personified Wisdom of God is represented as acting and speaking. Some of the glories of the Jewish literature belong to this group of writings. It includes, besides Job, Proverbs, and the Wisdom of Solomon, a considerable number of Psalms, Ecclesiastes, and Ecclesiasticus. Compare the way in which Wisdom cries aloud her instructions in the wonderful eighth chapter of Proverbs. To some such wisdom-writing, not otherwise known to us, Jesus seems to be alluding, when he says, "Wisdom is justified of her children," i. e., what Wisdom spoke of this Jewish people is justified by their actual behavior. In the present section, Jesus quotes the words of Wisdom which he thus finds fulfilled in the attitude of the Jewish leaders. The burden of it all is that Israel ever rejects the messengers of Wisdom (i. e., of God). The whole passage can be understood only as we remember that we have here the words of "Wisdom," not of Jesus, who is merely quoting. For example, it is Wisdom, not Jesus, who would often have gathered the children of Jerusalem (the Jewish people) together under sheltering wings. The figure, so grotesque as applied to Jesus, is fitting as applied to Wis-

dom, a feminine concept like that of the Spirit of God, often pictured as a great mother-bird, brooding over her nest (e. g. Gen. 1:2). It is Wisdom who deserts the house of Israel, refusing to return until welcomed as one coming in the name of the Lord. All this has no reference to anything in Jesus' career, but is quoted from a lost Wisdom-writing, older than Jesus' time, with whose presentation Jesus feels a strong sympathy.

The reference to the death of Zachariah, "whom ye slew between the sanctuary and the altar," is not wholly clear. The nearest Biblical parallel is the account of the stoning of Zachariah the son of Jehoiada "in the court of the house of Jehovah" (II Chron. 24:20-22). Matthew calls the Zachariah referred to by Wisdom "the son of Barachiah," which would not fit the reference in II Chron. But Luke has only "Zachariah," which is probably original, the allusion being to the son of Jehoiada in II Chron. Matthew, mistaking the reference, or by a lapse of memory, writes "Zachariah the son of Barachiah," which phrase occurs in Is. 8:2 and Zech. 1:1 as the title of the well-known prophet of that name, who, however, was not murdered, so far as is known. Josephus (Jewish War IV: 5:4) tells of a Zachariah son of Barischaeus who was slain in the middle of the temple, in the year 67 or 68. Since this well-known murder took place some years before Matthew wrote, the name might have crept by mistake into his text.

It is Luke who keeps the initial phrase of quotation, "Thus said the Wisdom of God." Matthew has omitted it, but Matthew keeps the quotation together, while Luke has divided it.

125. THE MULTITUDES' LOYALTY TO JESUS. Mk. 12:12 = Mt. 21:45-46 = Lk. 20:19; Mk. 12:37b.

The Sanhedrists, so anxious to destroy Jesus, feared to arrest him openly, which would surely provoke a popular riot. The multitude was with him.

126. THE PARABLE OF THE PHARISEE AND THE TAX-GATHERER. Lk. 18:9-14.

This little scene is one of the most vivid word-pictures ever painted, and needs no word of comment. The Pharisee here well illustrates the kind of prayer rebuked by Jesus in section 81.

127. THE QUESTION OF THE TRIBUTE TO CÆSAR. Mk. 12:13-17 = Mt. 22:15-22 = Lk. 20:20-26; John 7:53-8:1.

The best commentary on this scene is Titian's wonderful picture. The payment of tribute to Rome was one of the bitterest elements in the lot of the Jews as a subject people. It emphasized their servitude and galled their spirits, leading to more than one revolt. The true patriot was sure to regard it as intolerable; to approve it was to make one's self despised by all the people. The question is cunningly devised. If Jesus had declared against the payment of the tribute, he could be denounced as a rebel to Rome; if he declared for it, the people would turn against him as a traitor to their cause. Jesus' evasion is a master-stroke. The tribute was paid in Roman coinage, not in the small plain copper coinage of Palestine. Jesus' reply says in substance, "Roman coinage serves your business, carries on your trade; this is Cæsar's money you are using. Then give him what is his. This will have no bearing on your service to God." Thus he avoids the charge of treason against God, the only rightful ruler of the Jewish people. He refuses to put his head into the noose they present with so much hypocritical flattery. Here follows the passage John 7:53-8:11, which is out of place in the Fourth Gospel and apparently originally stood in Mark and the other synoptics. It fits best at this point, and its vocabulary and style are those of Mark. The tribute money scene brings us to the end of Wednesday, and Jesus, as on the previous night, goes out to his lodging-place on the Mount of Olives.

128. THE WOMAN TAKEN IN ADULTERY. John 8:2-11.

This is Thursday morning, about 24 hours before Jesus is

led to crucifixion. This exquisite story ranks with the preceding one as a masterpiece of adroitness and skill, but in its human appeal it goes deeper than the other. The Pharisees bring the woman to Jesus merely to catch him, to get him to commit himself. That is the ceaseless attempt all through these Jerusalem days. The question itself is merely academic; they would have no power to stone the woman, under the Roman rule, no matter what the law of Moses said. She must be condemned by a Roman magistrate. What is wanted is simply Jesus' judgment; perhaps his notorious sympathy with sinners and harlots will lead him to contradict what Moses commanded in the Law. But Jesus does not. "Let the law take its course," he says, "but let him that is without sin among you cast the first stone." His stooping down and writing with his finger on the ground is only his pretence of occupation and abstraction while they deliberate. Jewish law (Deut. 17:7) provided that where a victim was to be executed by stoning, the witnesses, on whose testimony he was put to death, must cast the first stone, thus assuming the responsibility. (Compare Acts 7:5-8.) Zeal for the Law suddenly cools among these men. Jesus does not settle the matter; he leaves it to them. How dramatic is their stealing out, so softly that Jesus scarcely observes it as one by one they go. Then Jesus suddenly looks up from his preoccupied writing on the ground, observes that he and the woman are alone. "Woman, where are they? Did they not condemn you?" We may be sure that Jesus' word and action made the profoundest moral impression this poor woman's life had ever known, and that she went her way to sin no more.

129. THE SADDUCEES' QUESTION OF THE FUTURE LIFE. Mk. 12:18-27 = Mt. 22:23-32 = Lk. 20:27-38.

This well follows the preceding section. It is a catch-question brought by the Sadducees. Jesus' real enemies are the Pharisees, and their questions are designed to catch him in some unguarded remark that will involve him with Rome. The Sadducees, with whom he is never in mortal combat,

only wish to put him to confusion, to show the folly of his belief in immortality. In this matter, as in matters of theological belief generally, Jesus stands with the Pharisees; it is in matters of religious practice that he opposes them. The ancient Jews had not held the belief in immortality, and the Sadducees kept conservatively to the traditional position, while the Pharisees had developed this belief and many other "advanced" theological views. The Sadducees found it easy to make sport of this faith, as they do here. A historical instance, somewhat like the case they cite, is related by Josephus (*Antiquities* xvii:13:4), and may have been known to these Sadducees. Glaphyra, daughter of the King of Cappadocia, married Alexander, a son of Herod the Great. After he was killed by his father, she married Juba the King of Libya, and after his death became the wife of the ethnarch Archelaus, brother of her first husband. About two days before her own death, Alexander appeared to her in a dream to claim her for his own, despite her two intervening marriages.

The law cited by the Sadducees, for what is technically called the Levirate marriage, is in Deut. 25:5-10. Its object was merely to "beget seed," that the original husband might have an heir to carry on his line. Jesus says that in the resurrection life there is no begetting of children; there is no birth, as there is no death. There is merely the persistence of the intimate and tender relations of affection, like that between the angels. This woman presumably married her first husband because she loved him; she belonged to the other six, not as chosen in affection, but because the law ordered them to take her, quite apart from her inclination, or theirs, so that she might bear a child. *That* relation does not persist in the resurrection life. "Whose wife shall she be?" as they ask it, means "Whose sexual mate shall she be?" Jesus has the highest ideal of the sacredness and inviolability of marriage on earth; he allows no divorce. But the sexual union ends with the earth-life.

Jesus goes on to offer the Sadducees a simple argument for immortality, based on a quotation from Ex. 3:6. The

Scriptures were divided into sections, named from some leading item in each. This section was called "The Bush," from its account of the burning bush. The Scripture argument may seem less convincing to us than to ancient Jews, but Jesus had the faith before he found this verification of it in Scripture. He means that those who belong to God, whom he loves, cannot die. If he is their God, then they are eternal, as he is eternal, for his love can never lose its own. This is a personal and religious approach to the problem of immortality such as characterizes a Jew. Contrast the Greek philosophic attitude to the same problem as found in the arguments of Plato or Cicero. Probably Jesus' way will always be more effective. To urge, "God loves your soul and will not let it go," will probably reach more people than the most skillful "proofs" of immortality.

Compare Paul's fine way of saying the same thing (Rom. 8:38-39), "I am persuaded that not death, nor life . . . shall be able to separate us from the love of God."

130. THE QUESTION OF THE GREAT COMMANDMENT. Mk. 12:28-34a = Mt. 22:34-40 = Lk. 10:25-28.

The Pharisaic scribe here tries Jesus with one of the most disputed rabbinical problems. The rabbis divided the law into 613 commands, 365 being negative, and 248 being positive. There were necessarily conflicts and it was much discussed which commandment took precedence of all others. Jesus quotes the great saying of Deut. 6:4-5, the *Schemah* (the Hebrew word for *hear*), as it is called, the typical expression of the Jews' faith and worship, used then as now in the morning and evening prayer of the synagogue service for every day. Jesus finds this ancient word a true expression of his own faith and devotion. Love to God, complete and full, in all one's being, will assure the faithful keeping of whatever commands he lays on us. The insistence that man love God, not with a part of his nature, but with the whole, is important. It is good to emphasize that we are to love God with all our mind; no man may claim to love and serve God as he should who does not use the best powers of

his mind and render an intellectual service. Compare here also Paul's fine saying of the same thing in Rom. 13:8-10. Along with love to God goes love to man. This too Jesus quotes from the ancient Scripture (Lev. 19:18). The commandment is: Thou shalt love—God and thy neighbor. The combination of the two commandments is the work of Jesus (as in Mt. and Mk.) not of the scribe (as in Lk.). But the scribe is not far from the Kingdom of God, as he shows by his answer to Jesus, which is quite in the spirit of the great Hebrew prophets. Compare Amos 5:21-24; Hosea 6:6; Is. 1:11-17; Is. 58:5-7.

131. IS MESSIAH DAVID'S SON? Mk. 12:34b-37a = Mt. 22:41-46 = Lk. 20:40-44.

There is perhaps a break in time between this section and the last, possibly the hour of noon and the midday meal. Jesus now takes the initiative, and will entangle his opponents as they have tried to do by him. The quotation from Psalm 110:1 offers a puzzle to those for whom the rabbinical use of the Old Testament was valid. David's lord is his superior; David's son is his inferior. To an ancient Jew this is a genuine difficulty, even if none to us. This is the only time Jesus publicly speaks of Messiah; elsewhere he speaks only of the Kingdom. Of course his words here do not even hint that *he* is Messiah; but since we know that he did thus think of himself they would seem to show that he did not think of himself as a descendant of David, or think that a necessary qualification for Messiahship.

132. THE WIDOW'S MITE. Mk. 12:41-44 = Lk. 21:1-4.

This exquisite passage needs no comment. The two mites represent something less than half a cent. She had two of these tiny coins—and she put both into the treasury of the temple!

133. JESUS' DENUNCIATION OF THE PHARISEES. Mk. 12:38-40 = Mt. 23:5b-7, 13, 15-32 = Lk. 20:45-47, 11:39-44, 47-48, 52.

Here Jesus throws down the gauntlet and comes out in

very plain speech, once for all speaking his full mind about the Pharisees. His whole mission has been one long combat with them, a battle to the death. And all the strife has been over just such matters as are here passed in review, matters of religious attitude. Hypocrisy, falseness, selfishness, cruelty, these are the counts in the terrible indictment. It is commonly said that Jesus was put to death because he claimed to be Messiah, but this is wholly mistaken. None of the disputes are over the question of his Messiahship. This section tells why Jesus met death. When at the end of this terrible denunciation, he brands the Pharisees as true sons of them that slew the prophets, and challenges them to fill up the measure of their fathers, can we wonder that they accepted the challenge, and slew this prophet, and that within twenty-four hours of the time these words were spoken?

For the "phylacteries" of the first sentence, see Ex. 13:16, Deut. 6:8, 11:18. They were little cases containing strips of parchment on which were written the words of Ex. 13:1-10, 11-16; Deut. 6:4-9, 11; 13:21. During prayer, pious Jews wore these strapped to the forehead and to the left arm opposite the heart, to suggest the duty of keeping God's law in head and heart. For the "fringes," see Num. 15:37-40. These observances gave obvious opportunity for ostentation in piety.

CHAPTER IX

THE LAST WORDS

134. THE COMING OF THE SON OF MAN. Mk. 13:1-4 = Mt. 24:1-3 = Lk. 21:5-7; Lk. 17:20-21; Mt. 24:27 = Lk. 17:24; Mk. 13:30-32 = Mt. 24:34-36 = Lk. 21:32-33; Mt. 24:37-39 = Lk. 17:26-30; Mk. 13:33; Lk. 21:34-36; Mt. 24:43-44 = Lk. 12:39-40.

Our three gospels agree that on this Thursday afternoon, when Jesus had left the temple for the last time, after his denunciation of his Pharisaic enemies, he spoke to certain

of his disciples concerning the coming of the Kingdom. It is to be noted that he does so only in response to a definite question from them. When left to himself he does not dwell on these more external aspects of the Kingdom's coming, the when and the how, but rather on its internal aspects, the quality of life it demands. His first-century followers were more concerned with the when and the how than was he, and it is certain that many of their utterances on these points are in our gospels mingled with the reported words of Jesus. Particularly is this so in the thirteenth chapter of Mark and its parallels. The gospels differ greatly in the choice and arrangement of this material. The present text offers what seems to be Jesus' original statement, uniting passages somewhat scattered in the gospels.

It is quite certain that Jesus literally expected the end of the present world and the establishment of the Kingdom, within his own generation. He believed it would mean not only judgment on the wicked pagan world, but a great moral sifting of Judaism as well, and it was this fact that gave him his mission. He believed that in the destruction of the old and the founding of the new, the temple and much else that was venerated in Judaism would perish. As to the specific time of the end, the dating of it in a particular month or year, he professed complete ignorance; even though he was to play the principal part in these great events, as Messiah, he now knew no more than the rest of men the exact time and season, "which the Father hath set within his own authority." (Acts 1:7.)

The one thing of which he is sure, and which he wishes to impress upon his disciples, because it has moral consequences for them, is, along with the certainty of the Kingdom's coming, its absolute suddenness. There should be no preliminary signs, by which its coming could be anticipated beforehand. As little as one could point to any part of the clouded sky and say, "Here will the lightning flash forth in the next moment," so little shall one be able to say "Lo, here!" or "Lo, there!" "Lo, today!" or "Lo, tomorrow!" of the Kingdom. While men wait and wonder, suddenly, like

the lightning-flash, it is there among them. The phrase in Luke (17:21) which has often been translated "The Kingdom of God is within you," occurs in this connection, and means, as here rendered, "Behold, the Kingdom of God (suddenly and unexpectedly) shall be among you."

Jesus goes on to give further illustrations to enforce this suddenness. He cites the flood in Noah's time, the destruction of Sodom in Lot's time; he uses the figure of the burglar breaking into the house by night. All these form the background for his insistence, "Be ye ready."

135. THE PARABLE OF THE RETURNING MASTER. Mk. 13:34-37; Mt. 24:45-51 = Lk. 12:42-48.

Jesus adds a series of parables in further illustration of the necessity to watch and be ready, in view of the unexpectedness of his coming as Messiah to establish the Kingdom. These parables are largely variations of the familiar theme of a master returning after an absence and taking his servants unawares. This illustration is of course a very perfect analogy to the case Jesus wishes to illustrate; it was a situation familiar to his hearers, and we need not wonder that he repeats it. To his disciples these warnings are especially in point.

136. THE PARABLE OF THE TALENTS. Mt. 25:14-29 = Lk. 19:12-27; Mk. 4:25 = Mt. 13:12 = Lk. 8:18b.

The present text follows Matthew, Luke having made many changes. This parable would teach the disciples that they are to make good use of the time between their Master's departure (death) and his return. The especial knowledge and inspiration left with them they must use to win many more for the Kingdom.

Our familiar word "talents," for "natural endowments," is derived from this parable.

137. THE PARABLE OF THE VIRGINS AND THE MARRIAGE FEAST. Lk. 12:35-37a; Mt. 25:13; Mt. 25:1-12.

Further parables to the same intent as those preceding,

with the added element that the returning master is pictured as a bridegroom. It became very common among the early Christians to speak of Jesus as the bridegroom; the company of his followers, the church, was then conceived as the bride. Compare, among other references in the New Testament, John 3:29; Eph. 5:22-32; Rev. 21:2, 9; 22:17. The same figure is used in other early Christian writings.

In the parable of the virgins, notice that it is a parable of the foolish virgins, not of the wise. The foolish are mentioned first, and the parable concerns itself simply with their fate. In reading it, we do not go in with the bridegroom to the lighted hall, we stand with the foolish virgins out in the dark and silent street, vainly knocking for admission. That is characteristic of all Jesus' teaching about the Kingdom; it is an appeal and a warning. Here is the situation when the Kingdom of God has come, and so many are shut out, because they were unprepared.

This wonderful parable has many applications to life, and many reflections in literature, from Whittier's hackneyed lines,

"Of all sad words of tongue or pen,

The saddest are these, 'It might have been,'"

to Tennyson's exquisite and haunting

"Late, late, so late, and dark the night and chill,"

and more subtle and independent parallels like Emerson's "Days" with its unforgettable ending:

"I, too late

Under her solemn fillet saw the scorn."

The parable is a poem, too, and Jesus a very genuine poet.

138. WHO SHALL ENTER THE KINGDOM? Mt. 7:13-14 = Lk. 13:24; Mt. 7:21-23 = Lk. 13:26-27.

Here Jesus expresses very vividly the perfect sincerity and devotedness that must characterize those who gain admission to the Kingdom. Not professed attachment to his person or his cause, but character, is the ground of salvation. In the usual text of the first part of this section, the familiar

Jewish figure of the two ways is confused with Jesus' original words concerning the two gates. Here the intruding figure is removed.

139. THE JUDGMENT OF THE SHEEP AND THE GOATS. Mt. 25:31-45.

This is not so much a parable or a poem as a picture. It is a great fresco of the Last Judgment, like Michael Angelo's great east wall in the Sistine Chapel at Rome. It has all the vividness and realism and color of such a painting, with the fires of hell glowing grimly at the bottom, with the devil and his angels peering greedily out waiting to drag lost souls into their abode of everlasting pain, while above shines the city of the blessed, with gleaming gates of pearl and welcoming angels. In the center of the canvas, high and lifted up, sits the King on his throne of glory, and does judgment upon all men, great and small. Jesus is an artist as well as a poet. But his poems and pictures are created, not for their own sake, but for the sake of a moral or spiritual truth which they may convey. This great canvas of the Last Judgment is the effective background against which stand out in bold relief the words, "Inasmuch as ye did it—or did it not—unto one of the least of these." It is an illustration to the saying, "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father." The details of the picture, of course, come out of Jesus' first-century environment; these are the ideas he shared with his race and time. But his concern was not with the background of the picture, rather with its foreground, with what the picture was painted to express. It is not at all extraordinary that Jesus should have believed in heaven and hell, angels and devils; it is epoch-making that he should award eternal destiny on the basis of human service, quite apart from conscious relation to himself. These are the great, immortal words, "Come, ye blessed, inherit the Kingdom prepared for *you*, for you fed the hungry, gave drink to the thirsty, lodged the stranger, clothed the naked, visited the sick and the prisoner."

It is well that our record of Jesus' teaching should close with this great saying.

CHAPTER X

JESUS LIFTED UP

140. THE TREACHERY OF JUDAS. Mk. 14:1-2, 10-11 = Mt. 26:1-5, 14-16 = Lk. 22:1-6.

This is Thursday afternoon. The first day of the feast of unleavened bread was the following Saturday, which, of course, according to Jewish custom, began with sunset Friday evening. Supper, not breakfast, was the first meal of a Jewish day. This particular Sabbath, being the first day of the feast as well, would begin with the Passover supper. Jerusalem was filling with pilgrims come to keep the feast, many of them Galileans and others who were partisans of Jesus. The Sanhedrists felt it necessary to do away with Jesus before the feast, lest there should be a popular riot. But they had tried in vain to get him to involve himself by some rash remark that would secure his condemnation by the Roman governor. The Jews themselves had no power to put him to death; only if they could accuse him to the governor of some charge which he would think worthy of death could they succeed in their plan. And such a charge they were as yet unable to find. They gather to take further action, baffled, but determined to succeed.

At this juncture fortune favors them. One of Jesus' own disciples comes to them and offers to betray his Master, to put them in a position to make a charge against Jesus which will infallibly secure his condemnation. What this charge is our gospels do not directly state, but the succeeding events make it perfectly clear. What Judas betrayed was the secret of his Master's Messiahship. When Jesus at Cæsarea Philippi first confessed to his disciples that he believed he was to be Messiah (section 94), he strictly charged them that it should be kept a close secret. And so it had been, in the intervening weeks, up to this point. Jesus' enemies had

no idea that he thought of himself as Messiah. They had no such charge to bring against him, and so had been trying during all these last days "to catch something out of his mouth." Now they have it; they need wait no longer. That very evening, they arrest Jesus; the high-priest accuses him of claiming Messiahship, he confesses it and is at once dragged before Pilate with the charge that he declares himself Messiah, a king. On this charge Pilate orders his execution; this charge forms the official inscription of his accusation affixed to the cross. The Sanhedrists had not known of this claim before Judas' visit, or they would have acted earlier, and their efforts to get Jesus to commit himself would have been unnecessary.

We must remember that Jesus never made his Messiahship part of his public preaching, never spoke of it save in the confidence of the Twelve, whom he ordered to keep it secret. Judas' "betrayal" was the betrayal of this secret, the violation of this command. Thus his treachery literally brought about his Master's death, though even without his help, the Sanhedrists would very likely have found means to accomplish their end. Their determination to destroy Jesus was wholly unrelated to his Messiah-claim, of which they knew nothing. It was due wholly to the sharp opposition between his religious ideal and theirs. The Messiah-claim, discovered accidentally at the eleventh hour, formed only the technical charge on the basis of which condemnation by Pilate was secured.

The motives of Judas have been much discussed; our sources give us no material for answering the question. Matthew represents him as bargaining for thirty pieces of silver, which, however, as is clear from Matthew 27:9-10, is simply a suggestion from the Old Testament (Zech. 11:12-13, erroneously ascribed by Matthew to Jeremiah). Luke's statement is simplest, "Satan entered into Judas"; the motive remains unknown. There seems to be a good foundation for the tradition of Judas' remorse and suicide, though the two forms of the story in the New Testament (Mt. 27:3-10 and Acts 1:18) are contradictory and both

legendary. Papias, a second-century Christian writer, gives still a third form of the story.

141. THE LAST SUPPER. Mk. 14:17-21 = Mt. 26:20-24 = Lk. 22:14, 21-23.

This is the evening meal of Thursday, or according to Jewish reckoning, the first meal of Friday. It is not the Passover meal, which came twenty-four hours later. Our text of Mark is in some confusion here, followed by Matthew and Luke. The whole account in Mark makes it perfectly certain that the meal is not Passover, yet verses 12-16 represent the preparation of the Passover meal as if it were to be the meal described in verses 17-25. These verses, 12-16, out of agreement with their context and with historic fact, are here omitted.

Jesus knows, from the manner and bearing of Judas, that his secret is no longer safe with him. Judas was undoubtedly under a strain in these days that showed in his face and action, and Jesus was too good a reader of the human heart not to know what it meant. But he does not point out Judas specifically to the others, as the context makes clear. He only says, "It is one of you Twelve, one who is eating with me from the same dish." That does not single out any one, since all eat from the same dish. The motive of these words is not to point out the traitor, but only to express the enormity and pathos of his treachery more vividly. Eating together is the sacred symbol of intimacy and brotherhood; under these conditions, treachery is basest and most tragic. Compare Psalm 41:9.

142. THE LORD'S SUPPER. Mk. 14:22-25 = Mt. 26:26-29 = Lk. 22:15-20.

Jesus hoped to live to eat the approaching Passover, though he knew his time was short. But now he feels certain that the next twenty-four hours will see his fate accomplished. In the account of the last supper, our evangelists describe only that part of the scene which we call specifically the Lord's Supper. It is very simple and brief. There is

nothing sacramental or sacrificial in Jesus' words. He, as the leader of the group, takes the round flat cake of bread in his hand, to break it for the others. The act was analogous to the "carving" of the meat or fowl by the one who sits at the head of the table. As Jesus breaks the bread, and sees it fall into fragments in his hand, it suddenly comes over him that this is a symbol of his own fate. So is his life falling into fragments, so is his body about to be broken in death. As the picture flashes across his mind, the simple act becomes to him full of sudden meaning. He reaches the bread to each of the Twelve in turn, and says, "It is my body." The words "Take, eat," are probably added by the evangelists.

Then Jesus took a flagon of wine and poured out into a cup for the disciples, and as the red wine flowed out, it became to him at once a second parable of his death, a parallel to the broken bread. "It is my blood," he said. We recall how to James and John (section 96) he had spoken of "the cup" which he must drink; it is the cup of martyrdom. The figure recurs here; he uses it again a few hours later in Gethsemane (section 145). The added words are not certainly from Jesus. The phrase "This do in remembrance of me" (I Cor. 11:24-25, not original in Luke 22:19), is from Paul, not from Jesus. There is nothing calculated about the scene, nothing didactic or theological, no establishing of a sacrament or observance of any kind. Simply as Jesus broke the bread and poured out the wine, these simple acts became parables of his death. All the symbolism is in the breaking and the pouring, having no connection whatever with the eating and drinking. When the disciples go on to eat and drink, the picture is dissolved, the figure dropped; the elements are simple bread and wine again. It is probable that Jesus himself, under the circumstances, did not eat or drink.

As the Lord's Supper was repeated, and became a fixed rite of the Church, it took on sacramental significance. The eating and drinking became important, and as the elements of which Jesus had said, "This is my body; this is my

blood," were partaken of, it was inevitable that it should be felt that Jesus himself was partaken of. And so grew up the doctrine of the Eucharist as it is known in most Christian churches. But it is entirely foreign to the thought of Jesus and the original scene.

143. PETER'S DENIAL FORETOLD. Mk. 14:26-27, 29-31 = Mt. 26:30-31, 33-35 = Lk. 22:31-34.

The hymn at the close of the meal is Jewish custom. On this Thursday night, as on the two preceding nights, Jesus goes to the Mt. of Olives to lodge. There the pilgrims in large numbers camped in the open air. Jesus' declaration that the disciples, especially the impulsive Peter, would yield to panic at the critical moment, again shows his keen knowledge of his men. Even more certainly, the last words, as to Peter's recovery, show his insight into Peter's complex and volatile nature. Just in Peter's volatility and elasticity of temperament lay the hope of his reaction, after the shock of the catastrophe, into new and stronger faith and courage. The others, slower of mind and heart, would be helped by his quick enthusiasm. And so it proved. The allusion to the cock-crow is idiomatic or proverbial for "dawn." The Old Testament passage quoted by Jesus is Zachariah 13:7. Verse 28 in Mark (vs. 32 in Mt.), with its allusion to Jesus' going to Galilee after the resurrection, is an interpolation and is here omitted.

144. THE TWO SWORDS. Lk. 22:35-36, 38.

Jesus means to indicate that the situation on which the disciples are now entering is very different from those earlier days when they went out to preach in Galilee (section 73). As missionaries in a hostile environment, spokesmen of the cause of an executed Master, they must be ready for very different reception and treatment. And the early chapters of Acts show that it was indeed so. The counsel to buy a sword is not meant with absolute literalness, though the disciples seem to take it so, and Jesus turns the subject. Vs.

37, a quotation from Is. 53:12, was probably not so spoken by Jesus, and is here omitted.

145. GETHSEMANE. Mk. 14:32-42 = Mt. 26:36-46 = Lk. 22:39-42, 45-46.

This moving scene can scarcely be the subject of comment. Jesus is expecting attack or arrest at any moment. He makes no attempt to escape by flight or concealment, but goes to his customary place of retirement. But his soul is shaken; he is facing crucifixion within the next twenty-four hours, and he knows it. His prayer is very human and very godlike. The figure of the cup, used at the supper, is still in his mind. Truly tragic is the contrast between the sleeping disciples and Jesus wrestling in agony. It is almost a relief when the scene is ended by the appearance of the traitor and his men. Verses 43 and 44 in Luke are not a part of the original text, and are here omitted.

146. THE ARREST OF JESUS. Mk. 14:43-50 = Mt. 26:47-52, 55-56 = Lk. 22:47-50, 52-53.

The company that arrests Jesus is made up of the temple police, under the control of the Sanhedrin. Judas comes with them in order that the arrest may take place with the greatest possible quickness and quiet. The reason for choosing the night and the seclusion of Jesus' place of retirement in the garden is given in section 140, "Lest there be a tumult of the people." Even here on the Mt. of Olives, many other pilgrims are encamped near; there is need of haste and silence. Judas knows where the group sleeps; in the darkness he can without hesitation designate Jesus, taking him unawares. The latter expectation, however, is defeated, since Jesus is awake and watching. The kiss of Judas is the worst item in his treachery. There were two swords among the disciples (section 144); which of the eleven drew his blade and struck the high priest's servant we can only conjecture. The fourth evangelist very plausibly conjectures Peter (John 18:10). Luke (vs. 52) has Jesus heal the severed ear with a touch; this legendary

detail is here omitted. But Jesus wants no resistance, and rebukes the hot-blooded disciple who offers it. Their ardor cooled, the disciples take to their heels, save Peter, who follows afar off. Jesus is left alone with his captors, who bind him and lead him away.

147. JESUS BEFORE THE SANHEDRISTS. Mk. 14:53 = Mt. 26:57 = Lk. 22:54a; Mk. 14:55-65 = Mt. 26:59-68 = Lk. 22:63-71.

The hearing before Caiaphas and the Sanhedrists is not a formal trial; such was not legally possible. It was held only that they might agree on their procedure in handing Jesus over to Pilate as soon as it was day. The witnesses cannot agree on any saying of Jesus that would render him liable to Roman justice, though the saying about the destruction and rebuilding of the temple seems to represent something which Jesus had really said. Compare the mockery of Jesus on the cross (section 152) and John 2:19. But just what this word was, and what its significance, we can no longer tell. Recourse must be had to the charge which Judas had put into their hands. In response to a solemn adjuration from the high-priest, Jesus professes that he believes himself Messiah, and declares that his foes shall see his Messianic coming. This is conclusive. They have from his own mouth that which must necessarily secure his speedy condemnation and death at the hands of Pilate. The claim itself seems to them blasphemous, and fills them with horror. The cruel mocking at the end of the scene is the gratification of a long pent-up spite.

148. PETER'S DENIAL. Mk. 14:54, 66-72 = Mt. 26:58, 69-75 = Lk. 22:54b-62.

Peter is in the court of the high-priest's house while Jesus is within. There is no indication that Jesus knew of Peter's cowardly denial. The references in Mark to the repeated cock-crow are not original. Peter's remorse follows characteristically close upon his defection. It is characteristic, also, that he alone of the disciples had had courage enough

to follow on to the place where Jesus was taken, even though he believes he is in danger of his life.

149. JESUS BEFORE PILATE. Mk. 15:1-5 = Mt. 27:1-2, 11-14 = Lk. 23:1-5, 13-14, 15b-16, 18a.

The Sanhedrists hand Jesus over to Pilate as soon as it is day, in order that the execution may be ordered and carried out as quickly as possible, before the multitude realizes what is happening. They make at once such charges against him as will sound serious in the ears of the Roman governor, especially the charge that he claims Messiahship, which means, of course, the leadership of the forces that are to overthrow Rome. In answer to Pilate's question, Jesus confesses the Messiahship, but otherwise keeps unbroken silence. It is soon apparent to Pilate that Rome has nothing to fear from this man, that the Sanhedrists are attempting thus to destroy him, because he is their religious opponent. Pilate is ready and even anxious to release him. The sending of Jesus to Herod, as recounted in Luke (23:6-12) is unhistoric and is here omitted.

150. BARABBAS. Mk. 15:6-15 = Mt. 27:15-18, 20-23, 26 = Lk. 23:18b-25.

Verses 19, 24 and 25 of Matthew are unhistorical and here omitted.

Pilate's custom of releasing a prisoner on the day before the Passover, so that he might keep the feast with his family or friends, though not otherwise attested, is not open to doubt. Barabbas may have been something of a popular hero because he had led a revolt against the Romans. For this or some other reason, the Sanhedrists succeeded in getting the people to ask for him instead of for Jesus. In any case, this particular multitude was apparently not made up to any large extent of partisans of Jesus. Notice Pilate's persistent attempts to set Jesus free, and how he yields reluctantly at last only to overwhelming pressure from the Sanhedrists. The blame for Jesus' death rests entirely with his Jewish opponents, who had long since decreed it, and

brought Pilate into it only as an unwilling instrument. Rome had no complaint against Jesus. Rome never made any accusation against him. Rome did not arrest him. Rome solemnly and repeatedly declared that it found no fault in him. Rome in being the actual instrument of his death was simply the cat's-paw or tool of the Jewish Sanhedrin. This is the unanimous declaration of the gospels; this is the distinct statement of the Talmud and other Jewish writings as well. Pilate plays a part in the whole episode by no will of his own. His behavior was weak, but he was desirous of standing well with his Jewish subjects, since he was standing none too well with his superiors at Rome just then, and the life of a Galilean provincial undoubtedly seemed a matter of small moment to him, compared with the risk of a Jewish riot, just at this time, when the city was crowded with pilgrims. We may understand Pilate's action, even if we may not condone it. He at least made repeated efforts to get Jesus free.

151. THE CROWN OF THORNS. Mk. 15:16-21 = Mt. 27:27-32 = Lk. 23:26-32.

The scourging is the customary preliminary to crucifixion, and was in itself a terrible punishment. The rough mockery of the soldiers is characteristic of those in charge of condemned victims. Jesus' claim to be "King of the Jews" offered a rare opportunity for sport. Simon of Cyrene and his sons were apparently known among the early Christian communities, but we know nothing further of them. It is sometimes conjectured that Simeon Niger of Acts 13:1 is this Simon of Cyrene, but there is no proof. Jesus is obviously too much broken physically to be able to bear his cross, which the condemned man usually had to do. This physical exhaustion, to which the scourging of course contributed, is clearly connected with his unusually speedy death on the cross.

152. THE CRUCIFIXION. Mk. 15:22-32 = Mt. 27:33-44 = Lk. 23:33-39.

The name Golgotha apparently indicated a rounded hill or knoll suggesting a skull. This place is not now identifiable. The wine mixed with myrrh was meant to render the victim less sensible to the agonies of crucifixion. But Jesus refused it. The hour is early, nine in the morning, owing to the Sanhedrists' expedition and insistence. The clothes of the condemned fall to the executioners. The crucifying of the two robbers with Jesus was not meant as an indignity to him; simply as a matter of convenience executions were carried out in groups. The prayer of Jesus, "Father, forgive them," is found only in certain manuscripts of Luke, but is probably genuine, and is here kept. The exact form of the "cross" on which Jesus died we do not know. The Greek word used means simply an upright stake, but a cross-piece of some sort was in common use on Roman crosses in Jesus' time, and was probably a part of this cross. Just how he was fastened we are also not sure; possibly he was bound with ropes, more probably hands and feet were nailed. Of course the crucifying was of itself not fatal; it was only a way of fixing a man firmly where he might not escape, letting him expire under the slow agonies of starvation, thirst, exposure, the torture of one cramped unchangeable position. Men commonly lived several days upon the cross, or even, in exceptional circumstances, a week. Jesus' death within six hours was unusual.

153. THE DEATH OF JESUS. Mk. 15:33-37, 39-41 = Mt. 27:45-50, 54-56 = Lk. 23:44-47, 49.

Mk. vs. 38, Mt. vss. 51-53, Lk. vs. 48 are legendary and here omitted.

The darkness may be wholly legendary, but is more probably a natural gathering of thick clouds which inevitably assumed special significance for Jesus' followers. Jesus' one word from the cross is the quotation from Psalm 22:1. His last cry is inarticulate, though Luke (vs. 46) puts it into fitting words.

The hour of death is three in the afternoon. The date cannot be certainly fixed, but is probably Friday, April 7,

A. D. 30. The centurion, of course, speaks as a Roman when he calls Jesus a son of God, meaning a hero. None of Jesus' disciples is near while he suffers, only some of the faithful women look on from afar.

154. THE BURIAL OF JESUS. Mk. 15:42-47 = Mt. 27:57-61 = Lk. 23:50-55.

The Greek word here translated *evening* is the technical term for the last quarter of the day, between three and six of the afternoon. These three hours are at Joseph's disposal, before the new and holy day arrives, and he must sit down to the Passover supper. "Preparation" is really the equivalent of "Friday," and serves as the name of the day. Joseph is a prominent member of the Sanhedrin (hence "councillor") whose home is at Arimathea, a town some twenty miles northwest of Jerusalem. He, like other pious Jews, is in Jerusalem for the feast, and, like many other pious Jews, is devoutly looking for the Kingdom of God. But there is no indication at all that he is a follower of Jesus. He buries Jesus out of loyalty, not to him, but to the Law and the holy day. According to Deut 21:22-23, the body of an executed criminal must not hang all night, for it would defile the land. This is Joseph's motive for the hasty burial of Jesus' body. The two robbers were still alive. It took some courage on Joseph's part to go to Pilate with his request, as the text indicates. Commonly, the Romans did not allow the bodies of the crucified to be taken down for burial. A man once affixed to the cross, he hung there long after life was extinct, till the forces of decay, wind and weather, beast and bird, left little but a skeleton clinging to the cross. Just so in old days in England, hanged malefactors swung from the scaffold at country cross roads till their bones fell one by one away. This was, for the Romans, a part of the punishment, for the ancients had a peculiar horror of being unburied, which, they thought, had dire consequences for the soul in the next world. Normally, this would have been the case with Jesus' body; weeks later the few remaining vestiges would have been thrown into the

fire or into an open pit. But Joseph's zeal and courage suffice for the appeal to the governor, and Pilate, who had been reluctant to condemn Jesus, "grants the favor," as Mark says. In haste Joseph takes the body from the cross, wraps it in a cloth, and without ceremony or special care, lays it in the nearest available rock-tomb. It was not that he loved Jesus, but that he would keep the feast unpolluted. The tomb is simply "a tomb hewn out of a cliff," such a tomb as is still seen in numbers without the walls of Palestinian towns. These tombs were liable to appropriation by any one who cared to use them; in them lepers and demoniacs, already unclean, often housed. (So the Gerasene demoniac in section 53). In such a chance grave, with nothing to distinguish it from a hundred others, Joseph hastily places the body of Jesus, and rolling a stone before the entrance, with all speed departs to make his preparations for the feast. It is just before sunset. The authorities for this account of the burial are the women, who look on from afar. The later gospels represent Joseph as a follower of Jesus, and as placing the body with pious care in his own new tomb. But this is foreign to the original intention of the account. Legend is busy with the name of Joseph, and the circle of traditions that connect him with the Holy Grail and with Glastonbury are beautiful and suggestive. But the real Joseph was only a devout Jew, bent on keeping the holy day undefiled. The tomb where he placed the body of Jesus was unmarked, not later identified, and not again opened. There the body lay till the forces of nature did their work, while the spirit returned to God who gave it.

155. HOW JESUS' CHURCH BEGAN. Mt. 28:16a; I Cor. 15:5-8; Acts 4:2.

The resurrection stories in our gospels, which tell of an empty grave, from which an angel announces that Jesus is risen, which describe the appearance of his reanimated body, are one and all legendary. The earliest faith in his resurrection, which is amply attested for us in the letters of Paul, conceived his spirit or personality to have escaped from the

under-world of the dead on the third day (which soon came to be taken quite literally), and to have risen into the heavenly life with God. This did not involve any reanimation of the dead body, and had no concern whatever with the grave. This resurrection was proved to Jesus' followers by a series of ecstatic visions which came to them; first of all, as we should expect, to the intuitive and now remorseful Peter, then to the other disciples, then to many others. Our best witness for these appearances is Paul, who was himself the recipient of the latest, and was acquainted with most of the others to whom they came. There can be no doubt that these experiences actually occurred. Their explanation varies with the world-view of those who explain. Many regard them as wholly subjective, psychologically conditioned, hallucinations. Others, supported in part by the increasing body of material accumulated by the societies for psychic research, regard them as objective or actual manifestations of the departed personality. Either of these views can be scientifically held. In either case, the phenomena were real; they recalled the disciples to faith, and sent them out into the world, as missionaries of their Master's cause, to build the Christian church. They were absolutely assured that Jesus was not in the under-world with the rest of those who had died, but alive in glorious power with God in the heavenly world. "He is risen, as he said!" Their communion was with a living Presence, not with the memory of a dead man. In time, in the Gentile world, this original faith inevitably materialized into the idea that the buried body was reanimated and came out of the grave. Paul met the beginnings of this conception of resurrection, and vigorously combated it (I Cor. 15), but he was unable to prevent its gradual development. It appears in simple form in Mark, but in the later gospels is full-blown. We must remember that it is wholly foreign to the thought and promise of Jesus himself, and to the faith of his disciples and earliest followers, those to whom the visions came.

It is interesting to reflect how different would be the Christian doctrine of resurrection today had Jesus' body,

like most others, remained on the cross unburied. It was only by a chance combination of unusual circumstances that it found burial. And because the death and burial were on Friday, the third day, to which the resurrection was assigned, fell on Sunday, and this fact had most to do with making Sunday the Christians' holy day, in place of the Jewish Sabbath. Had Jesus been physically stronger he might have lived several days, and our holy day would not be Sunday. And had he not been buried at all, though our gospels would have different conclusions from those now found, nothing that Paul says of the resurrection would have to be altered, and our faith in Jesus' risen life would be the stronger and purer.

APPENDIX

THE BIRTH OF JOHN THE BAPTIST. Lk. 1:5-25, 57-80.

This legendary narrative, so full of artless feeling and poetic suggestiveness, was originally produced in the circles of the disciples of John the Baptist, not among Jesus' followers. The evangelist Luke, who shows much knowledge of these "Baptists" (he had perhaps once been of their number), makes it a part of his gospel, as introductory to the story of Jesus, and weaves into it the story of the annunciation to Mary, found in the next section. The whole narrative is full of the strongest Jewish feeling, and is parallel to the story of the birth of Isaac to Abraham and Sara in Gen. 18:9-15, 21:1-8; to that of the birth of Samson to Manoah and his wife in Judges 13; and especially to that of the birth of Samuel to Elkanah and Hannah in I Sam. 1. John, like Samuel, is to be a Nazirite or devotee, an ascetic using no wine or strong drink (the rules are in Num. 6). Compare what is said of John in Luke 7:33. The prophecy of Elijah here applied to John is Mal. 3:1, 23-24.

The birth of John is here conceived as miraculous, brought about by the direct action of God. For both Zacharias and Elisabeth were advanced in years, and Elisabeth is distinctly declared barren.

LUKE'S STORY OF THE BIRTH AND YOUTH OF JESUS. Lk. 1:26-33, 36-56; Lk. 2.

The passage describing the annunciation to Mary, and her subsequent visit to Elisabeth, has been woven by the evangelist into the already existing Baptist story of John's birth. In some phrases it imitates the latter. The same angel, Gabriel, makes the announcement in both stories; in the first case to the father, in the second case to the mother. The

idea of the virgin birth is not originally found in Luke; verses 34-35, which imply it, are clearly interpolations and are here omitted. All the context of Luke, here and later, is against it. Mary's child is to be the child of Joseph to whom she is betrothed, and whom she is supposed to marry before the action of chapter 2 begins. The child is to inherit the "throne of his father David"; it is Joseph who is of the house of David, Mary being a kinswoman of Elisabeth, who is of "the daughters of Aaron," i. e., she is of the tribe of Levi, whereas David's tribe is Judah. The child Jesus is to "be called the Son of the Most High" in the Jewish ethical or spiritual sense, as Messiah, not in the pagan physical sense, as begotten by a divine being as father upon a human mother. This idea is common enough in pagan myths and it appears in Matthew's gospel, but it was not originally in Luke's.

The familiar song, "My soul doth magnify the Lord," used in the service of the Catholic and Episcopal church (the *Magnificat*), seems originally to have been part of the Baptist narrative as the utterance of Elisabeth. And even the evangelist Luke, in combining the material, seems to have assigned it to Elisabeth, the original reading in vs. 46 being "and she said" as here given, instead of "and Mary said," as our English Bible has it. Its parallel is the *Benedictus*, the song of Zacharias.

The story in Luke 2 is very simple and artless, though very beautiful. Of course, like the material of chapter 1, it is wholly legendary. The enrolment under Quirinius is misdated; it really occurred in 6 or 7 A. D., when Jesus was probably 10 or 11 years old. And Luke quite misunderstands the method of these taxation-enrolments, which wanted to register the number of taxable men living in one district, and did not send men travelling off to the reputed home of an ancestor of 1,000 years earlier. Nor did they require the presence of the wives. The earliest text of the allusion to Mary here calls her Joseph's wife, though our familiar text reads, "his betrothed." Notice how in this whole section Joseph is called the father of Jesus. We have

phrases like "his parents", "his father and his mother"; Mary even says, "Thy father and I."

As a matter of historic fact, Jesus was undoubtedly born in Nazareth; he is always called Jesus of Nazareth. The legend of Bethlehem birth is due only to the Jewish belief that Messiah would be born as a descendant of David in David's town.

Note the simplicity of the statement of Jesus' birth here; Luke might easily have given rein to his imagination, but he writes with great restraint.

The episode of the twelve year old Jesus in the temple is apparently not legendary, but is based on a true incident.

MATTHEW'S STORY OF JESUS' BIRTH AND INFANCY. Mt. 1:18-2:23.

Matthew is dominated by his desire to prove to the Jews that Jesus is the Messiah of the Jewish expectation. Hence his frequent quotation of Old Testament prophecy. The prophecy of the virgin birth is from Is. 7:14, but only according to the Greek translation, the original Hebrew having only "young woman," and in the original context the reference is to a married woman. The prophecy of Messiah's birth in Bethlehem is from Micah 5:2. "Out of Egypt did I call my son" is Hosea 11:1. The passage in Jeremiah applied to the slaughter of the Bethlehem babes is 31:15. The prophecy "that he should be called a Nazarene" cannot be found. The evangelist possibly had in mind the Hebrew of Is. 11:1, where the title "Branch" is used, the Hebrew for "branch" bearing some resemblance to the root of the word "Nazarene." This narrative makes much of revealing dreams, Joseph being the recipient of no less than four, the wise men of one. Notice how the annunciation is made to the father, not to the mother, as in Luke. The mother is on the whole minimized here. This evangelist distinctly believes in the virgin birth, and states it in very plain language; he even finds a proof of it in his Greek Old Testament. But the belief is prior to the discovery of the Scripture proof. It quite obviously grew up among Gentile

Christians, who interpreted Jesus' title of "Son of God" in the way familiar to their thought from many legends and traditions. Probably the first suggestion of it was not meant literally, but was only a vivid way of expressing Jesus' closeness to God. But it soon came to be believed as a literal fact; it is so believed by this evangelist, and in the second century it was universally believed, except by the Jewish Christians, of Jesus' own race and speech. But it is found nowhere in the New Testament except in this first chapter of Matthew, for the allusions to it in Luke are interpolations.

The wise men (or Magi, as the original calls them) from the East are apparently thought of as priests of the Mithra religion of Persia, the chief eastern rival of Christianity as a world religion. They arrive in Jerusalem about two years after the appearance of the star which announced the birth of Messiah; that is why Herod kills all the Bethlehem male babies up to the age of two. Their number and names are not given; later legend says they were three, makes them into kings, gives them names, and tells much of their further adventures. Of course every detail of the story is legendary; the star, the slaughter of the innocents, the flight into Egypt, the visit of the Magi, have no correspondence to real history. It is all a lovely poem, to be valued and read as such. Note that while Luke represents Joseph and Mary as living in Nazareth prior to the visit to Bethlehem, Matthew has them settle there only several years after the birth of Jesus.

THE WALKING ON THE SEA. Mk. 6:45-51 = Mt. 14:22-33.

This is a legendary development from the incident in section 52. The material of that section, as it stands in the gospels, already shows some growth of the legendary element, but here we have a full-grown legend, accepted by Mark, taken over from Mark by Matthew, but not used by Luke, the most critical of the evangelists. The passage gives a vivid characterization of the actual temperament of Peter, quick, rash, but vacillating.

THE MIRACULOUS FEEDING OF THE FOUR THOUSAND. Mk. 8:1-10 = Mt. 15:32-39.

This is a doublet to section 74. That section represents a real incident, which as we find it in the gospels, has undergone some legendary development, especially as to the numbers. The legend developed in more than one form, and Mark gives this second form also, where the numbers are somewhat different. Instead of five loaves and two fishes, seven in all, we have here seven loaves, and the fishes are not reckoned. Instead of 5,000 who ate, there are 4,000. Instead of twelve baskets of remnants, there are seven. Otherwise the story is the same.

THE TRANSFIGURATION. Mk. 9:2-8 = Mt. 17:1-8 = Lk. 9:28-36a.

This represents, in a striking picture, the recognition by Peter and the other intimate disciples, of some higher, more heavenly status in Jesus, of his Messiahship. The story of that recognition is given in section 94. Here it is put in a picture, most vividly and skilfully painted; Jesus' heavenly nature shines out through its veil of flesh. Moses and Elijah, the two heavenly witnesses, who had passed from earth without dying, according to Jewish legend, here bring him the witness of the law and the prophets. The cloud is the Shekinah, the symbol of the divine Presence, as in the pillar of cloud and of fire that led the children of Israel, or the cloud over the mercy-seat in the tabernacle (see Lev. 16:2, also Numbers 11:25; 12:5 and 10). Out of the cloud comes the divine Voice, bearing testimony to Jesus. The picture is exquisitely drawn, and full of suggestiveness.

MARK'S RESURRECTION STORY. Mk. 16:1-8.

This passage was originally longer, but our text of Mark has been mutilated, breaking off in the middle of a sentence, "for they feared —." When, why or how this mutilation took place we do not know; it was done very early, before Matthew and Luke used Mark. Verses 9-16, given in our

English translation, are a later addition in some manuscripts, added by another hand to make good the loss. The whole of the passage is legendary. No Jewish women would have gone to open the closed grave of a man buried the day before yesterday, to carry out omitted burial rites. In that climate bodies show decomposition on the third day. Nor could they have expected to be able to enter the grave, past the obstacle of the heavy stone. The story is all of a piece, and its central element is the angel and his message. Without him it has no meaning or content. There is no reason to believe that the women went out to anoint the body on Sunday morning, that the grave was ever found empty, or ever was empty. The legend is but the setting for the appearance of the angel and his announcement, "He is risen, he is not here." The attempt to analyze this section into part legend and part fact is a failure. Note how no time is given for the actual resurrection itself; the hour of dawn on Sunday morning is only the time at which the discovery of the resurrection is made by the women.

MATTHEW'S RESURRECTION STORY. Mt. 27:62-28:8; 28:11-20.

The whole account is legendary. The guard at the tomb, mentioned nowhere else in the New Testament, with the curious account of the arrangement made with Pilate by the Sanhedrists on Sabbath morning, is a creation wholly of the controversy between Jews and Christians over the resurrection. Matthew gives the time of Jesus' rising; it was just after the Sabbath sunset, as the first day of the week was beginning. Matthew has the women come at this hour, instead of twelve hours later, as in Mark, in order that they may witness the earthquake and the descent of the angel. But Matthew curiously evades any statement of the actual rising itself, which ought to come in between the angel's removal of the stone and his words to the women. Verses 9-10 of chapter 28 are not part of the original text, and are here omitted. The first appearance is to the disciples in Galilee. The words, "but some

doubted" at the end of 28:17 are apparently not original, and the baptism "into the name of the Father and of the Son and of the Holy Spirit" replaces in our manuscripts an original baptism "in my name."

LUKE'S RESURRECTION STORY. Lk. 23:55-24:11; 24:13-39, 41-53.

Luke, like Mark, has the women come to the grave on Sunday morning, and says nothing of the time of the actual resurrection. He has two angels instead of one, and he represents the women as delivering the message, whereas Mark says they did not deliver it. Luke makes much of the disciples' slowness to believe, and makes very strong the evidence which finally convinces them. The first appearance is to the two men who went to Emmaus, who appear nowhere else in the story of Jesus. The appearance reveals Jesus "in the breaking of the bread," an allusion to the Eucharist. Jesus' insistence that he has flesh and bones, and his eating of the broiled fish, are the extremest instances in the materializing of the resurrection conception. The scene closes with an "ascension," or return of Jesus to his heavenly home. The original idea was that Jesus' resurrection was his passage from the world of the dead into heaven, and in all the appearances he came from heaven to show himself to his followers. After each such appearance there was a return to heaven. Here Luke tells of a material return from the grave in the flesh and blood body, but that, in order to be complete "resurrection," must be followed by a withdrawal into heaven. Each succeeding appearance is followed by such a withdrawal. This is but the first of the series; Acts 1:9 describes the last. Verses 12 and 40 of chapter 24 are not part of the original text, therefore here omitted.

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2. Lk. 3:10-14.
3. Mk. 1:7-8 = Mt. 3:11-12 = Lk. 3:16-18.
4. Mk. 1:9-11 = Mt. 3:13, 16-17 = Lk. 3:21-23a.
5. Mk. 1:12-13 = Mt. 4:1-11 = Lk. 4:1-13.
6. Mk. 1:14-15 = Mt. 4:12-13, 17 = Lk. 4:14-15.
7. Mk. 1:16-20 = Mt. 4:18-22.
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10. Mk. 1:32-34 = Mt. 8:16 = Lk. 4:40-41.
11. Mk. 1:35-38 = Lk. 4:42-43.
12. Mk. 1:39 = Mt. 4:23-25 = Lk. 4:44.
13. Mk. 1:40-45 = Mt. 8:1-4 = Lk. 5:12-16.
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16. Mk. 2:18-22 = Mt. 9:14-17 = Lk. 5:23-38.
17. Mk. 2:23-28 = Mt. 12:1-4, 8 = Lk. 6:1-5.
18. Mk. 3:1-6 = Mt. 12:9-10, 13-14 = Lk. 6:6-11.
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20. Mk. 3:13 = Mt. 5:1-2 = Lk. 6:12-13a, 20a; Mt. 5:3-9 = Lk. 6:20b-21; Lk. 12:32; Mt. 13:16-17 = Lk. 10:23-24.
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24. Mt. 7:7-8 = Lk. 11:9-10.
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28. Mk. 9:50 = Mt. 5:13 = Lk. 14:34-35a.
29. Mt. 5:15-16 = Lk. 11:33 = Mk. 4:21 = Lk. 8:16.
30. Mt. 6:22-23 = Lk. 11:34-36.
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35. Mt. 8:5-10, 13 = Lk. 7:1-10.
36. Mk. 6:17-20 = Mt. 14:3-5 = Lk. 3:19-20.
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39. Mk. 6:21-29 = Mt. 14:6-12.
40. Mk. 3:22 = Mt. 9:32-34 (12:22-24) = Lk. 11:14-15.
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43. Lk. 15:11-32.
44. Mt. 22:1-10 = Lk. 14:16-23.
45. Mt. 20:1-15.
46. Lk. 7:36-48.
47. Lk. 14:12-14.
48. Lk. 14:7-11.
49. Mk. 3:20-21, 31-35 = Mt. 12:46-50 = Lk. 8:19-21; Lk. 11:27-28.
50. Mk. 6:1-6 = Mt. 13:53-58 = Lk. 4:16-22, 24.
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54. Mk. 5:21 = Lk. 8:40; Mk. 9:17-28 = Mt. 17:14-20 = Lk. 9:38-42; Mk. 11:23-24 = Mt. 21:21-22 = Lk. 17:6.
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59. Mk. 4:2b-8 = Mt. 13:3b-8 = Lk. 8:4b-8a.
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69. Mk. 3:14-19 = Mt. 10:2-4 = Lk. 6:13b-16.
70. Mk. 6:7-11 = Mt. 10:1, 5-15 = Lk. 9:1-5, 10:4-12.
71. Mt. 11:21-23 = Lk. 10:13-15.
72. Mt. 10:16 = Lk. 10:3; Mt. 10:24-25 = Lk. 6:40; Mt. 10:27 = Lk. 12:3; Mk. 6:12-13 = Lk. 9:6; Mt. 11:1.

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73. Mk. 6:30 = Lk. 9:10a; Mt. 11:25-27 = Lk. 10:21-22;
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75. Mk. 6:45-46, 53-56 = Mt. 14:22-23a, 34-36.
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87. Mt. 5:31-32 = Lk. 16:18.
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89. Mt. 5:38-41 = Lk. 6:29; Mt. 5:25-26 = Lk. 12:58-59.
90. Mt. 5:42-48 = Lk. 6:27-28, 30, 32-36.
91. Mt. 7:24-27 = Lk. 6:46-49.
92. Mk. 1:22 = Mt. 7:28-29 = Lk. 4:32; Lk. 11:53-54.
93. Mk. 7:24-30 = Mt. 15:21-28.
94. Mk. 7:31 = Mt. 15:29; Mk. 8:27-33 = Mt. 16:13-17,
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95. Lk. 12:49-50; Lk. 14:28-33; Mt. 10:38-39 = Lk. 14:27,
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117. Mk. 10:46-52 = Mt. 20:29-34 = Lk. 18:35-43.
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119. Mk. 14:3-8 = Mt. 26:6-12.
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145. Mk. 14:32-42 = Mt. 26:36-46 = Lk. 22:39-42, 45-46.
146. Mk. 14:43-50 = Mt. 26:47-52, 55-56 = Lk. 22:47-50, 52-53.

147. Mk. 14:53 = Mt. 26:57 = Lk. 22:54a; Mk. 14: 55-65 = Mt. 26:59-68 = Lk. 22:63-71.
148. Mk. 14:54, 66-72 = Mt. 26:58, 69-75 = Lk. 22:54b-62.
149. Mk. 15:1-5 = Mt. 27:1-2, 11-14 = Lk. 23:1-5, 13-14, 15b-16, 18a.
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153. Mk. 15:33-37, 39-41 = Mt. 27:45-50, 54-56 = Lk. 23: 44-47, 49.
154. Mk. 15:42-47 = Mt. 27:57-61 = Lk. 23:50-55.
155. Mt. 28:16a; I. Cor. 15:5-8; Acts 4:2.

APPENDIX

- The Birth of John the Baptist. Lk. 1:5-25, 57-80.
 Luke's Story of the Birth and Youth of Jesus. Lk. 1:26-33, 36-56; Lk. 2.
 Matthew's Story of Jesus' Birth and Infancy. Mt. 1:18-2:23.
 The Walking on the Sea. Mk. 6:45-51 = Mt. 14:22-33.
 The Miraculous Feeding of the Four Thousand. Mk. 8:1-10 = Mt. 15:32-39.
 The Transfiguration. Mk. 9:2-8 = Mt. 17:1-8 = Lk. 9:28-36a.
 Mark's Resurrection Story. Mk. 16:1-8.
 Matthew's Resurrection Story. Mt. 27:62-28:8; 28:11-20.
 Luke's Resurrection Story. Lk. 23:55-24:11; 24:13-39, 41-53.

PASSAGES IN THE APPENDIX, ARRANGED ACCORDING TO THEIR SOURCES

Mk. 6:45-51, 8:1-10, 9:2-8, 16:1-8.

Mt. 1:18-2:23, 14:22-33, 15:32-39, 17:1-8, 27:62-28:8, 28:11-20.

Lk. 1:5-25, 57-80, 1:26-33, 36-56, 2:1-52, 9:28-36a, 23:55-24:11, 24:13-39, 41-53.

EXTRA-SYNOPTIC PASSAGES USED

John 7:53-8:1—section 127.

John 8: 2-11—section 128.

1 Cor. 15:5-8—section 155.

Acts 4:2—section 155.

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Om. = not used in present text.
Ap. = used in appendix.

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	12	125		11-12	3
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	14	om.
	15-16	29
	17-20	84
	21-22	88
	23-24	101
	25-26	89
	27-28	86
	29-30	109
	31-32	87
	33-37	85
	38-41	89
	42-48	90
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	5-6	81
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	16-18	80
	19-21	26
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	24	27
	25-33	25
	34	om.
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	6	om.
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	26	om.
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	34-36	om.
	37	109
	38-39	95
	40-41	om.
11	42	100
	1	72
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	7-11	38
	12-13	122
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	20	om.
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	12	136		22-23	97
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	24-30	61		6	om.
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	8-10	om.
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	12	om.
	13	133
	14	om.
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	33	om.
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	27	134
	28-33	om.
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	40-42	om.
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	30	om.
	31-45	139
	46	om.
26	1-5	140
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	13	om.
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	25	om.
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	30-31	143

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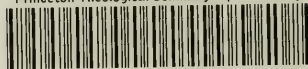
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